

## A brief history of women

By Chieh Wu  
Psycho-history

Most men understand women the way they understand machines, as long as you follow a set of functional rules, you would be able to control and predict them. Even a concept as complicated as the theory of relativity could be reduced down to  $E = mc^2$ . This method has worked well since the beginning of time. As long as we keep adding new rules when older ones were broken.

Unfortunately, none of these endeavors had any success in understanding women. A reporter once asked the most famous contemporary physicist Steven Hawkins about what the most complicated thing he has encountered. Without hesitation, he replied that it was women. Even the most famous psychologist Freud died never answering the question of "what women want?"

The purpose of this paper is to answer the question, but not in what Freud or Steven Hawkins had in mind. Women are not machines and no finite amount of

rules will ever completely describe them. However, by understanding their past, you can make a pretty good guess.

The best analogy I can make mathematically is with the Fourier Transform. It is almost like characterizing a square, which is **impossible** for that it takes infinite frequencies. Instead of describing women completely, we should concentrate mainly on the most important frequencies available to us to make the best guess. In engineering, this is called the linear mean square estimation.

Don't worry, this is by no means a mathematical paper. The mathematical references are only used to provide a better understanding in a more formal language. The mathematical analysis only provides the underlying reasoning for my theoretical claims. Fortunately, the parts without math are the heart and soul of this study.

A great deal of this paper contains writing from women authors. Instead of proving to you my points personally, I will let the voice of women convince you. From their writing, I will demonstrate the underlying reasoning for the thinking process, and what caused them to think the way they did.

After, I will describe the interaction between men and women and explain why there exists so much

confusion between them. Lastly, I will delve into the social implications of feminism and women in the society.

### What controls women in a relationship?

There are many factors that controls not just women but human in general. To me, when it come down to the bare bones, there is only one single factor that controls the action of every single human being, that is *desire*.

I use this term loosely in that it encompasses both the conscious and the subconscious. Basically, everything you **want** to have, **need** to have, *don't want* to have and *don't need* to have are included into the meaning of desire. Beyond desire, everything else is just fulfilling them. We can spend all day talking about the id, ego and the superego. But no matter how you perceive them, they are all just about reaching what's desired; what ever that may be.

I want to specifically point out that fear is another aspect included inside the definition of desire. To me, it is

almost ironic that so few people make the connection between fear and desire. Without desire, fear cannot exist and vice versa. For every fear that arises, it is only because something is blocking your desire. For every desire, there exists a fear of never reaching it.

Although a very small minority of exceptional individuals is beyond the control of desire; as a psycho-historian, this rule will suffice for over ninety-nine percent of the population.

Fear and needs are called *orthogonal* pairs that form the basis for desire. They are not opposites of each other, rather they co-exist to decide a person's way to manifest their desires.

A different perspective from the id, ego, and superego model proposed by Freud. Where id is the deepest level of the unconscious, dominated by the pleasure principle, with its objective as immediate gratification of instinctual drives. The superego is the moral agent that responses to social pressure as well as moral responsibilities. The ego is the combination of id and superego.

It is different in that I treat id and superego as a subset of desire. For example, at times you might want to act mean, but you also want to be a good person. Or I can say the same thing with different words. "You might want to hurt somebody, but you are afraid of going to jail." In the first case, id represented the desired while the

superego also represented the desire. In the second example, the id represented the desire while the superego represented the lack of desire for going to jail.

Unlike Freud's theory where the id and the superego battle endlessly against each other through out the lifetime of an individual, my theory is about the origin of desires and how they conflict with each other.

From the internal conflict perspective, my theory could still be seen rather similar to the conflicts between id and the superego. However, if we search for the origin of desire, my theories are solely based upon Maslow's Hierarchy. From this, perhaps you can see that my model acts as a compromise for the two distinct school of thinking. It is to my believe that if one could be mapped onto the desire plan along with their past history. Their future actions could be predicted as a stochastic process. (Statistically)

Like the first few harmonics in the power spectrum density, the history of women provides the framework for how the majority of the women think. It does not completely characterize any individual. In order for you to do so, it is only possible by using the frame as a guideline and investigates the history of the individual.

To put the theory in simple terms, everybody has desires for *something*. That something is derived from the needs within Maslow's hierarchy. It is once these

desires form, Freud's model with internal conflict takes place.

To put it in an example, a woman might be in the stage where she is trying to achieve a sense of belonging. This is the third level on Maslow's hierarchy. She is likely to spent a good deal of time searching for a mate. She might be going to bars, searching on the dating web sites, or join interest groups. Whatever the method she uses, her primary goal is to find a mate. This is when conflicts come into the picture. She is restricted in her approach to reach her desire. She cannot go up to a random guy and ask him to love her. She normally would not just go and sleep with a random guy either. Now, why is that the case?

Most of us were taught our whole life of what is appropriate and what is not appropriate. We were taught the rewards of being a *good girl, or good boy*. We were also taught of the punishments of not fitting into the norm. What we were taught, and how much we follow it will control how we manifest our desires.

It is when you cannot control your desires that problem arises. Majority of the pain in this world is derived from desires: you didn't get a raise you deserved, you can't get a date, you didn't get good grades, you have this back pain, and your boyfriend is looking at a different girl. Have you ever wondered what is it that you are not getting that is causing this negative emotion?

How can you getting what you want remove these negative feelings?

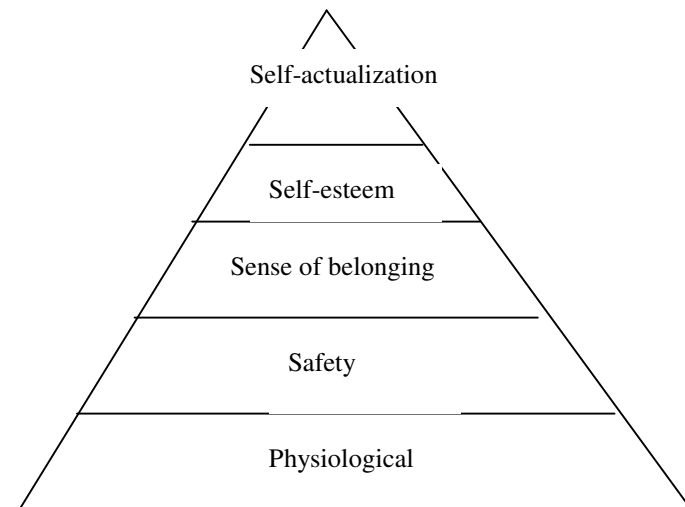
At this point, it is very important to note that there are people that control their desires with no emotional attachment. These people include sociopath, monks, or any body that has had conscious training to remove the control of desire. Obviously, since desires do not control them, they are free to make choices beyond the restrictions of average people. They are the most unpredictable, powerful, and perhaps dangerous types of people. Although they exist, they are extremely rare. To have their ability fully developed is even more rare. With these people, it is impossible to predict their action base upon their desires. Fortunately, since they take up so few of the population, we can disregard them for the sake of this paper.

Naturally, my study will be based mainly on what these needs are and how they create conflicts within women's lives. The desires will be derived from the Maslow's hierarchy, and the conflicts will be more similar to Freud's psychoanalysis.

I will use writings from women authors to demonstrate how these need manifest in our society today. Up till this point, the theory is general and describes both men and women. However, since the concentration of this paper is on women, we will delve more deeply into the history of women.

## Maslow's Hierarchy

Before I continue with the story I must first introduce Maslow's hierarchy. Abraham Maslow is known for establishing the theory of a hierarchy of needs. According to his theory, human beings are motivated by unsatisfied needs. There are five types of need with self-actualization as the final goal.



Depending on the person, the individual might have achieved all five needs, or none.

## *First Need*

### *Physiological Needs*

This is the most basic need for the body; food, water, air, proper temperature, etc. Given the desire to love, and need for water, people are most likely to choose the latter. This is why the need for air, food and water forms the bottom. When the physiological needs are not met, they tend to take the highest priority. People without these needs met are likely to be irritable, in pain, or feel depressed constantly.

Women without these needs met are likely to become prostitutes. Women who are obsessed with these needs are likely to become gold diggers. They are driven to find men that could satisfy these needs. Unfortunately, this places the women in an endless cycle. Prostitutes stay as prostitutes because they need the income. House wives stay with their husband because the man controls the income.

Even if they have the need met, they will end up regretting entering a marriage for the wrong reason. Unless the women had truly loved her husband from the beginning, she will have more needs to fulfill (sense of belonging and love), which her husband can no longer provide. In many cases, they simply find another man that could provide for a higher level of need.

Women with physiological needs want  
**A man that is willing to take care of her**

A rap group wrote the following excerpt to depict the harsh life without money, and how women sometimes are forced into selling their bodies for survival reasons.

### **"What Would You Do?"**

City High

Boys and girls, wanna hear a true story  
Saturday night was at this real wild party  
They had the liquor overflowing the cup, about  
5 or 6 strippers trying to work for a buck  
And I took one girl outside with me  
Her name was Loni  
She went to junior high with me  
I said, why you up in there dancing for cash  
I guess a whole lots changed since I seen you last  
She said  
What would you do if your son was at home  
Crying all alone on the bedroom floor  
Cuz he's hungry and the only way to feed him  
Is to sleep with a man for a little bit of money  
And his daddy's gone somewhere smoking rock  
now  
In and out of lock down, I ain't got a job now  
So for you this is just a good time  
But for me this is what I call life

Girl you ain't the only one with a baby  
That's no excuse to be living all crazy

Then she looked me right square in the eye  
And said, everyday I wake up hoping to die  
She said, I know about pain cuz  
Me and my sister ran away, so my daddy  
Couldn't rape us, before I was a teenager  
I done been through more shit  
You can't even relate to

Get up on my feet  
And let go of every excuse

Cuz I wouldn't want my baby  
To go through what I went through

## *Second need* *Safety Needs*

When the physiological needs are met then people tend to turn towards the safety needs.

One of the oldest fears that the majority of the women share is the fear of being physically abused. Very few women start off a relationship thinking that they would be beaten up or end up with a black eye. However, so with much domestic violence across every culture, it is definitely a woman's top priority to not marry a psycho. This fear of getting abused or raped is very deeply entrenched in the female psyche.

This is one of the major reasons why women are much more cautious during any relationship encounter. While men have no fear of getting beaten up or raped, women do.

Looking at it from this perspective, a couple of conclusions could be drawn. Women need more time to ensure their safety with a particular man. Therefore, men should be patient and allow women the time to subside her fears.

Also, no matter how much the others might deserve the punishment, no body has the rights to harm another under any condition. If you have had a history of either physical or verbal abuse, it is a good idea to get some help. The people you love should be the last people you hurt.

Women with safety needs wants:  
**Patience from men**

The following two stories shows what some women have to go through in fear of their safety.

### **A Letter from a Battered Wife**

Excerpted from the book **BATTERED WIVES**

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### **A friend of mine received the following letter after discussing wifebeating at a public meeting.**

I am in my thirties and so is my husband. I have a high school diploma and am presently attending a local

college, trying to obtain the additional education I need. My husband is a college graduate and a professional in his field.

We are both attractive and, for the most part, respected and well liked. We have four children and live in a middleclass home with all the comforts we could possibly want. I have everything, except life without fear. For most of my married life, I have been periodically beaten by my husband. What do I mean by "beaten"? I mean that parts of my body have been hit violently and repeatedly, and that painful bruises, swelling, bleeding wounds, unconsciousness, and combinations of these things have resulted.

Beating should be distinguished from all other kinds of physical abuse including being hit and shoved around. When I say my husband threatens me with abuse I do not mean he warns me that he may lose control. I mean that he shakes a fist against my face or nose, makes punching bag jabs at my shoulder, or makes similar gestures which may quickly turn into a fullfledged beating. I have had glasses thrown at me. I have been kicked in the abdomen when I was visibly pregnant. I have been kicked off the bed and hit while lying on the floor - again, while I was pregnant. I have been whipped, kicked and thrown, picked up again and thrown down again. I have been punched and kicked in the head, chest, face, and abdomen 6 more times than I can count. I have been slapped for saying something about politics, for having a different view about religion,

for swearing, for crying, for wanting to have intercourse. I have been threatened when I wouldn't do something he told me to. I have been threatened when he's had a bad day and when he's had a good day. I have been threatened, slapped and beaten after stating bitterly that I didn't like what he was doing with another woman.

After each beating my husband has left the house and remained away for days. Few people have ever seen my black and blue face or swollen lips because I have always stayed indoors afterwards, feeling ashamed. I was never able to drive following one of these beatings, so I could not get myself to a hospital for care. I could never have left my young children alone, even if I could have driven a car. Hysteria inevitably sets in after a beating. This hysteria - the shaking and crying and mumbling is not accepted by anyone, so there has never been anyone to call.

My husband on a few occasions did phone a day or so later so we could agree on the excuse I would use for returning to work, the grocery store, the dentist appointment, and so on. I used the excuse car accident, oral surgery, things like that.

Now, the first response to this story, which I myself think of, will be, "Why didn't you seek help?" I did. Early in our marriage we went to a clergyman who, after a few visits, told me that my husband meant no real harm, that he was just confused and felt insecure. I was



encouraged to be more tolerant and understanding. Most important, I was told to forgive him the beating just as Christ had forgiven me from the cross. I did that, too.

Things continued. Next time I turned to a doctor I was given little pills to relax me and told to take things a little easier. I was just too nervous. I turned to a friend, and when her husband found out, he accused me of either making things up or exaggerating the situation. She was told to stay away from me. She didn't, but she could no longer really help me. Just by believing me she was made to feel disloyal.

I turned to a professional family guidance agency. I was told there that my husband needed help and that I should find a way to control the incidents. I couldn't control the beatings that was the whole point of my seeking help. At the agency I found I had to defend myself against the suspicion that I wanted to be hit, that I invited the beatings.

Good God! Did the Jews invite themselves to be slaughtered in Germany? I did go to two more doctors. One asked me what I had done to provoke my husband. The other asked if we had made up yet. I called the police one time. They not only did not respond to the call, they called several hours later to ask if things had "settled down. " I could have been dead by then!

I have nowhere to go if it happens again. No one wants to take in a woman with four children. Even if there

were someone kind enough to care, no one wants to become involved in what is commonly referred to as a "domestic situation." Everyone I have gone to for help has somehow wanted to blame me and vindicate my husband. I can see it lying there between their words and at the end of their sentences. The clergyman, the doctor, the counselor, my friend's husband, the police all of them have found a way to vindicate my husband. No one has to "provoke" a wifebeater. He will strike out when he's ready and for whatever reason he has at the moment. I may be his excuse, but I have never been the reason.

I know that I do not want to be hit. I know, too, that I will be beaten again unless I can find a way out for myself and my children. I am terrified for them also. As a married woman I have no recourse but to remain in the situation which is causing me to be painfully abused. I have suffered physical and emotional battering and spiritual rape because the social structure of my world says I cannot do anything about a man who wants to beat me ....

But staying with my husband means that my children must be subjected to the emotional battering caused when they see their mother's beaten face or hear her screams in the middle of the night. I know that I have to get out. But when you have nowhere to go, you know that you must go on your own and expect no support. I have to be ready for that. I have to be ready to support myself and the children completely, and still provide a

decent environment for them. I pray that I can do that before I am murdered in my own home.

I have learned that no one believes me and that I cannot depend on any outside help. All I have left is the hope that I can get away before it is too late. I have learned also that the doctors, the police, the clergy, and my friends will excuse my husband for distorting my face, but won't forgive me for looking bruised and broken. The greatest tragedy is that I am still praying, and there is not a human person to listen. Being beaten is a terrible thing; it is most terrible of all if you are not equipped to fight back. I recall an occasion when I tried to defend myself and actually tore my husband's shirt. Later, he showed it to a relative as proof that I had done something terribly wrong. The fact that at that moment

I had several raised spots on my head hidden by my hair, a swollen lip that was bleeding, and a severely damaged cheek with a blood clot that caused a permanent dimple didn't matter to him. What mattered was that I tore his shirt! That I tore it in self defense didn't mean anything to him. My situation is so untenable I would guess that anyone who has not experienced one like it would find it incomprehensible. I find it difficult to believe myself.

It must be pointed out that while a husband can beat, slap, or threaten his wife, there are "good days." These days tend to wear away the effects of the beating.

They tend to cause the wife to put aside the traumas and look to the good; first, because there is nothing else to do; second, because there is nowhere and no one to turn to; and third, because the defeat is the beating and the hope is that it will not happen again. When it does, she simply hopes again, until it becomes obvious after a third beating that there is no hope. That is when she turns outward for help to find an answer. When that help is denied, she either resigns herself to the situation she is in or pulls herself together and starts making plans for a future life that includes only herself and her children. For many the third beating may be too late. Several of the times I have been abused I have been amazed that I have remained alive. Imagine that I have been thrown to a very hard slate floor several times, kicked in the abdomen, the head, and the chest, and still remained alive!

What determines who is lucky and who isn't? I could have been dead a long time ago had I been hit the wrong way. My baby could have been killed or deformed had I been kicked the wrong way. What saved me? I don't know. I only know that it has happened and that each night I dread the final blow that will kill me and leave my children motherless. I hope I can hang on until I complete my education, get a good job, and become self sufficient enough to care for my children on my own.

*Excerpted from Volcano Press' book **BATTERED WIVES** by Del Martin - copyright 1976.*

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## **U.S. Office on Colombia**

To: U.S. Policy Makers

From: Neil Jeffery, Executive Director and Tara Carr, Research Fellow

Date: February 2004

**Subject: The Impact of War on Women: Current Realities, Government Responses and Recommendations for**

### **the Future**

#### **I. Physical Violence against Women**

An epidemic of violence confronts women in Colombia. The U.S. State Department, UNHCHR, CODHES, and the Colombian Human Rights Ombudsman (Defensor del Pueblo) all note that internally displaced women and girls are particularly vulnerable to sexual abuse, sexual exploitation, and domestic violence. The UN Special Rapporteur on Violence against Women highlights six

forms of physical violence against Colombian women, including rape, forced contraception and sterilization, forced prostitution, sexual slavery and domestic abuse. According to several delegations of international NGOs, violence against women is worsening as the war accelerates.

Sexual violence is used as a weapon of war by illegal armed actors that fight for power and control through attacks on civilians suspected of supporting the enemy. Paramilitary and guerrilla forces utilize sex to threaten women leaders and human rights defenders and to exert social pressure on the territories they seek to control. Furthermore, they often attack female relatives and partners of the enemy forces and women who have protected young people from recruitment. Violence against civilian women by armed groups has become a common tactic in the conflict.

If a woman or girl is killed in violence by armed actors, sexual abuse, mutilation and rape are not investigated or listed in the death report. Consequently, the extent of sexual violence in conflict is largely unknown. Eyewitness testimony, however, suggests that rape is widespread in conflict zones. Women survivors frequently hide the violence done to them out of fear of reprisal or social shame, frustrating the ability to document and attend to their pain.

Forced sex, sexual slavery and prostitution are also utilized by paramilitary and guerrilla forces on members of their units, whose ranks are increasingly filled with forcibly recruited women and girls. Human Rights Watch estimates that from one-quarter to one-half of guerrilla

combatants are women or girls as young as eight years old. Male commanders choose under-age sexual partners and force girls to form intimate relationships. Girls discarded by the commanders find themselves in precarious situations threatening their survival. Guerrilla and paramilitary forces have abducted girls and women for use as sexual slaves in the camps and as prostitutes among their members.

According to the testimony of former combatants to the Human Rights Ombudsman (Defensor del Pueblo) and the UN Special Rapporteur on Violence against Women, female combatants are forced to undergo abortions and/or use birth control involuntarily. The guerrillas require women and girls to use contraception, frequently directing nurses to insert intrauterine devices. Former combatant testimony indicates that the FARC mandates abortion if a woman becomes pregnant, even if the mother would prefer to keep her baby.

The number of women killed in combat has increased by 114% since 2000. According to Colombian NGOs, 7% of women killed violently in Colombia between 2001 and 2002 died in combat. In a move that would exacerbate numbers of battlefield deaths, a recent proposal to make military service obligatory for all Colombian women was proposed by the administration and is presently under discussion in the Congress.

Violence on the street and in the home is likewise increasing. According to the National Institute of Legal Medicine and Forensic Sciences (Instituto Nacional de Medicina Legal and Ciencias Forenses), between 2000 and 2001 the number of gun-related deaths of women

increased by over 30%, compared to an increase of 20% for men. Ten percent of women who died violently committed suicide, as compared to 5% of men. The trend for these statistics continues rising steadily upward. Between 1996 and 2001, the Colombian Institute of Legal Medicine and Forensic Sciences noted an increase in domestic violence cases, estimating the average at six cases every hour. The most common form of abuse is spousal violence, with 70% of affected women victimized by their spouse or partner. Anecdotal evidence suggests that unemployed displaced men release frustration through spousal abuse. Figures from the Institute indicate that since 1996 intra-family violence has increased by over 25%. These figures add up to a disturbing pattern: the armed conflict reinforces a structure that employs physical power to achieve goals. Men and boys raised within this paradigm learn to carve out their dominion through force, asserting physical supremacy over female partners and relatives. Women and girls experience powerlessness as they receive messages emphasizing their dependence on men and stressing their sexuality as key to their identity.

Fifty-two percent of displaced women experience domestic abuse, as compared to twenty percent of non-displaced women. It is estimated by the Inter-American Commission on Human Rights that less than half of battered women seek help and a mere 9% present formal complaints in the legal system, in a large part due to fear of reprisal. Under President Uribe, new legislation prohibits all but the victim of abuse from making an official complaint and initiating the legal process against

the perpetrator. This legislation limits the likelihood of legal prosecution and represents a setback for the protection of women.

For the rest of the story visit

<http://www.usofficeoncolombia.org/documents/womenbrief.htm>

### *Third need*

#### *Sense of belonging and love*

It doesn't take much brain to realize that everybody needs to be loved. Regardless of the age, race, and gender, everybody wants to be needed and wanted.

Once a woman decides that they could trust a man, they next decide if they could love this man and if they would love back.

Unfortunately, this is the place where most men get confused. Most of the time, it is necessary for the women to first establish the initial two stages before even considering falling in love. However, most men fail to be patient and secure the primary two needs. It is in men's nature to jump into the action instead of following the procedure.

I often hear this comment from men. "It is just me, why won't they trust me." The context normally involves sex. From this statement, you can probably surmise how clueless men could be over the fear of women.

Let me repeat that it is only through satisfying the first two needs that you can reach the third need. If the woman feels safe and secure with a man, it is then that they start falling in love if the suitor is compatible.

Otherwise the relationship will be build upon a very shaky foundation.

When we discuss these subjects, we must put aside attraction and compatibility. The concept of attraction is very much related to the current need. The woman might be dating only amazing looking guys because it proves their worth. (Self-esteem need) The woman might be attracted to rich men. (Physiological or self-esteem needs) The women might only be attracted to nice guys that will never hurt them. (Safety needs) Depending on their current need, their attraction towards some one will vary dramatically. So attraction alone cannot be a criteria in the "sense of belonging level".

Now, if we assume that the first two needs are met and the suitor is a compatible candidate. What more can women want? Nor can we use compatibility. The purpose of this writing is not to change you to be compatible with others. It is also not a way to manipulate women into thinking that you are compatible. The concept of compatibility is mostly immutable and people that are not compatible should not be together.

So the question returns, what do women with love needs want?

They want:

**Your undivided attention**

Not in a scary, spent every second together sense, but in a sense, which a man is willing to always, allocate some time to spent together. This does not mean watching a football game together. This does not mean watching the TV while listening to her complaining about the kids.

This means that the man is willing to spend an extended period of time having his attention completely on her. (Not necessarily sex) This means that the man is willing to sit down and listen to their day, it means that when something bothers the man, they are willing to talk and share their feelings. I know that's a lot to ask but women associate how much you tell them to how much you need them. They associate how much you listen to them with how much you care about them.

Another things, when they are complaining about something, just shut up and listen.

### **The Policy of Undivided Attention**

Before you were married, you and your spouse probably spent the majority of your leisure time together. And the time you spent together was probably the most enjoyable part of every day. Spending time alone with each other was your highest priority, and you may even have

canceled other plans when you had an opportunity to be together.

You probably tried to talk to each other every day. If you couldn't physically be with each other, you talked on the telephone, sometimes for hours. And when you were together, you gave each other your undivided attention. But after marriage, like so many other couples, you probably find that you can be in the same room together and yet ignore each other emotionally. What's even worse, you may find that you are not even in the same room together as much as you had expected to be, particularly after your children arrived.

One of the more difficult aspects of marriage counseling is scheduling time for it. The counselor must often work evenings and weekends because most couples will not give up work for their appointments. Then the counselor must schedule around a host of evening and weekend activities that take a husband and wife in opposite directions.

But finding time for an appointment is easy compared to arranging time for the couple to be together to carry out their first assignment. Many couples think that a counselor will solve their problem with weekly conversations in his office. It doesn't occur to them that it's what they do after they leave the office that saves the marriage. To accomplish anything, they must schedule time together -- time to give each other their undivided attention.

It's incredible how many couples have tried to talk me out of their spending more time together. They begin by trying to convince me that it's impossible. Then they go

on to the argument that it's impractical. But in the end, they usually agree that without time for undivided attention, they cannot re-create the love they once had for each other.

And that's the point. Unless you and your spouse schedule time each week for undivided attention, it will be impossible to meet each other's most important emotional needs. So to help you and your spouse clear space in your schedule for each other, I encourage you to follow

**The Policy of Undivided Attention:**

Give your spouse your undivided attention  
a minimum of fifteen hours each week,  
using the time to meet his or her  
most important emotional needs.

This policy will help you avoid one of the most common mistakes -- neglecting each other after marriage. I have tried to clarify this policy for you by offering three corollaries: Privacy, Objectives and Amount.

**Corollary 1: Privacy**

The time you plan to be together should not include children (who are awake), relatives or friends. Establish privacy so that you are better able to give each other your undivided attention.

It is essential for you as a couple spend time alone.

When you have time alone, you have a much greater opportunity to make Love Bank deposits. Without privacy, undivided attention is almost impossible, and without undivided attention, you are not likely to meet some of each other's most important emotional needs.

First, I recommend that you learn to be together without your children. I'm amazed at how difficult this is for couples, especially when the children are very young. Many couples don't think that children interfere with their privacy. To them, an evening with their children is privacy. Of course, they know they can't make love with children around. But I believe that the presence of children prevents much more than lovemaking. When children are present, they interfere with affection and intimate conversation that are crucial needs in marriage. Besides, affection and intimate conversation usually lead to lovemaking, and without them, you will find that your lovemaking suffers.

Second, I recommend that friends and relatives not be present during your time together. This may mean that after everything has been scheduled, there is little time left for friends and relatives. If that's the case, you're too busy, but at least you will not be sacrificing your love for each other.

Third, I recommend that you understand what giving undivided attention means. It's what you did when you were dating. You probably would not have married if you had ignored each other on dates. You may have parked your car somewhere just to be completely alone, and to rid yourselves of all distractions. That's the quality of undivided attention I'm referring to here.

When you see a movie together, the time you are watching it doesn't count toward your time for undivided attention (unless you behave like the couple who sat in front of my wife and me last week!). It's the same with television and sporting events. You should engage in



these recreational activities together, but the time I want you to commit yourselves is very clearly defined -- it's the time you pay close attention to each other.

Now that you're alone with each other, what should you do with this time? The second corollary answers that question.

### **Corollary 2: Objectives**

During the time you are together, create activities that will meet the emotional needs of affection, sexual fulfillment, conversation and recreational companionship.

Romance for most men is sex and recreation; for most women it's affection and conversation. When all four come together, men and women alike call it romance and they deposit the most love units possible. That makes these categories somewhat inseparable whenever you spend time together. My advice is to try to combine them all.

After marriage, women often try to get their husband to meet their emotional needs for conversation and affection, without meeting their husband's needs for sex and recreational companionship. Men, on the other hand, want their wife to meet their needs for sex fulfillment and recreational companionship, without meeting her needs for affection and conversation. Neither strategy works very well. Women often resent having sex without affection and conversation first, and men resent being conversant and affectionate with no hope for sex or recreation. By combining the fulfillment of all four needs into a single event, however, both spouses have their needs met, and enjoy the entire time together.

A man should never assume that just because he is in bed with his wife, sex is there for the taking. In many marriages, that mistake creates resentment and confusion. Most men eventually learn that if they spend the evening giving their wife their undivided attention, with conversation and affection, sex becomes a very natural and mutually enjoyable way to end the evening. But there are some women who don't see the connection either. They want their husbands to give them the most attention when there is no possibility for sex. In fact, knowing that affection and intimate conversation often lead a man to wanting sex, they try hardest to be affectionate when they are out in a crowd. That tactic can lead to just as much resentment in a man as nightly sexual "ambushes" create in a woman. Take my word for it, the fulfillment of the four needs of affection, conversation, recreational companionship, and sexual fulfillment is best when they are met together.

### **Corollary 3: Amount**

The number of hours you schedule to be together each week for undivided attention should reflect the quality of your marriage. If your marriage is satisfying to you and your spouse, schedule fifteen hours each week to be together. But if you suffer marital dissatisfaction, plan more time until marital satisfaction is achieved.

How much time do you need to sustain the feeling of love for each other? Believe it or not, there really is an answer to this question, and it depends on the health of a marriage. If a couple is deeply in love with each other and find that their marital needs are being met, I have

found that about fifteen hours each week of undivided attention is usually enough to sustain their love. When a marriage is this healthy, either it's a new marriage or the couple has already been spending that amount of time with each other throughout their marriage. Without fifteen hours of undivided attention each week, a couple simply can't do what it takes to sustain their feeling of love for each other.

When I apply the fifteen-hour principle to marriages, I usually recommend that the time be evenly distributed throughout the week, two to three hours each day. When time must be bunched up -- all hours only on the weekend -- good results are not as predictable. Spouses need to be emotionally reconnected almost on a daily basis to meet each other's most important emotional needs.

How can a workaholic businessman find time to have an affair? The man who couldn't be home for dinner because of his busy schedule is suddenly able to fit in a mid-afternoon rendezvous three times a week! How does he get his work done?

The answer, of course is that he had the time all along. It's simply a matter of priorities. He could just as easily have spent the time with his wife. Then they would have been in love with each other. Instead, he's in love with someone else, all because of a shortsighted schedule. The reason I have so much difficulty getting couples to spend time alone together is that when I first see them for counseling, they are not in love. Their relationship does not do anything for them, and the time spent with each other seems like a total waste at first. But when they

spend time together, they learn to re-create the romantic experiences that first nurtured their love relationship. Without that time, they have little hope of restoring the love they once had for each other.

But fifteen hours a week is usually not nearly enough time for couples that are not yet in love. To help them jump-start their relationship, I usually suggest twenty-five or thirty hours a week of undivided attention until they are both in love with each other again.

Your time together is too important to the security of your marriage to neglect. It's more important than time spent doing anything else during the week, including time with your children and your job. Remember that the time you should set aside is only equivalent to a part-time job. It isn't time you don't have; it's time you will use for something less important, if you don't use it for each other.

To help you plan your week with each other's emotional needs in mind, I encourage you to meet with your spouse at 3:30 Sunday afternoon, to look over each other's schedule for the coming week. That's the time for you to be sure that you have provided for each other. And while you're at it, try to plan a little extra time just in case an emergency arises that prevents you from being together the full 15 hours you originally plan.

I've written a Q&A column that wrestles with the complaint, [We Don't Spend Enough Time with Each Other](#). Neglect not only withdraws love units, but it turns out to be the single most important reason that women divorce men, and they divorce men twice as often as men divorce women. Men, if you want to keep your wife

around, listen up. The article [Why Women Leave Men](#) gets right to the core of the issue, and hopefully after reading it, you will avoid the pain expressed by so many men who now understand the issue, but find that it's too late for them.

If you have not been in the habit of spending 15 hours a week for undivided attention, it will mean that something else that takes 15 hours will have to go. But you have about 110 total waking hours each week that is spent doing something, and if you schedule your time productively, you will find that the 15 hours you lose will have been spent on your least important goals. And you will put in its place 15 hours for your most important goal. Think of it -- your highest priority will take the place of your lowest priority. It will radically change your life for the better, because in exchange for something that really isn't that important to you, you will be investing in the single most important factor in your life -- your relationship with your spouse.

You and your spouse fell in love with each other because you met some of each other's most important emotional needs, and the only way to stay in love is to keep meeting those needs. Even when the feeling of love begins to fade, or when it's gone entirely, it's not necessarily gone for good. It can be recovered whenever you both go back to being an expert at making Love Bank deposits. First, be sure you know what each other's needs are (complete the Emotional Needs Questionnaire). Then, learn to meet those needs in a way that is fulfilling to your spouse, and enjoyable for you, too.

Meeting important emotional needs is only half of the story, however. While that's how couples make the most Love Bank deposits, they must be sure that they're not depositing into a sieve. They must also avoid making Love Bank withdrawals.

The next section introduces several concepts that will help you avoid hurting each other. You'd think that causing pain and suffering would be the last thing a married couple would want to do to each other, and yet it's done instinctively and habitually. Unless you protect each other from your destructive habits and instincts, you will hurt each other so much that eventually your Love Bank accounts will be in the red -- you will hate each other.

You have already read quite a bit about making Love Bank deposits, and you may feel as if you have learned enough to put your marriage back on track. But don't stop reading now. The next basic concept is in some ways more important than those I've already introduced to you because if you don't know how to avoid hurting each other, you may not have the opportunity to care for each other. The two go hand-in-hand -- without protection, care is not possible. So please read on.

For the rest of the story and help visit  
[http://www.marriagebuilders.com/graphic/mbi3350\\_attn.html](http://www.marriagebuilders.com/graphic/mbi3350_attn.html)

## Fear of not being accepted

Besides the need for romantic love, the need for a sense of belonging also playing into the picture. Being in this society, most women unfortunately buys into this system and accepts their secondary role behind men. Women that rejected the stereotype and rejected being a “good girl” faced punishments. For example, a woman that has been with many men are referred to as sluts. A woman that has too much opinion is a bitch. A woman with too much ambition is not wanted and not attractive. These unspoken standards are cross culture and religion. Women all over the world are forced into conformity. To be accepted, they must do what everyone else expects. This acceptance, by her close friends, her family, her society, is extremely important to most women.

Throughout history, women survived by helping each other. While men are more individualistic being warriors and hunters, women worked in groups and supported each other. While all the men go off to wars, women helped women watching babies and provided emotional support during times of depression and loneliness. Perhaps one of the most prominent modern example of how women interact is the popular show “Sex and the City.” Whenever a character run into a problem, they always resorted it by talking during their *ritual gatherings*. The support became a place where women get to vent their anger, cry on a shoulder and even compare penis sizes and stupidity of their partners.

The societal impact on women is enormous, many of the social problems today such as anorexia, and bulimia all have their roots in what the society expect of them. With magazines like Vogue and Seventeen, they essentially are brainwashing a new generation of girls to conform into what they should look like and what is *beautiful*. These magazines act as a constant reinforcement of making young girls conform into one single stereotype. Like any system with a long enough history, women within the system view women outside as an abnormality and often express their negative feeling about the deviation.

While women care about what men think of them, most women fear what other women think. Women are extremely critical of each other. Because they are so critical themselves, this also acts as a self check to make sure they themselves don't step out of line. With all these factors, they let the need for a sense of belonging control their emotions. The fear of not being accepted by other women would be intolerable.

The following article shows how the society uses the need for the sense of belonging to control young women. In this article Anastasia also moves into the implication of creating a society of low-self esteem women.

**By Anastasia Higginbotham**

**Teen Mags: How To Get A Guy, Drop 20 Pounds, and Lose your Self\_esteem**

I used to be the teen magazine market's ideal consumer: vain, terribly insecure, white, and middle class. I craved affection and approval from boys (often at the expense of meaningful relationships with girls), spent far too much time staring at myself in the mirror, and trusted the magazines' advice on all sorts of really, really important issues, like lip gloss and luv. I plastered my family's refrigerator with pictures of models I'd torn out of YM, Seventeen, Sassy, and Teen, and also Vogue, Cosmopolitan, and Mademoiselle- a strategy I used to remind me not to eat. I hoped they would inspire me to do great things, like be in a David Lee Roth video. I wish I were kidding. Though this characterization might lead you to believe I was kind of a doorknob, I assure you I was merely acting like most girls my age at whom these magazines are directed, aspiring to an ideal that I knew would bring me much success in the social world. In my first 14 years. I learned that the pretty girl who knows how to play the game wins the prize.

The "prize" being older, cooler, all-star boyfriends, multiple mentions and pictures throughout the school yearbook, and seasonal dubbings as makeshift teen royalty (Homecoming Queen, May Queen, blow-job queen, and so on). And so I absorbed the rules of the

game, with teen magazines serving as a reliable source of that information.

Ten years later, I pore over these magazines to see what they're telling girls today. As I flip through the pages of YM, Seventeen, Sassy, and Teen, my blood begins to boil and my eyes cloud with anger: teen magazines make millions off girls by assuming that girls need improving, and then telling girls how to make themselves prettier, cooler, and better. Has anything changed?

As horrified as I am by these magazines, I cannot deny their ranging success. Seventeen and YM (which used to stand for Young Miss and now stand Young and Modern) rake in nearly two million subscriptions each from their teen-to-early-twenties market. Teen and Sassy with readerships of 1.3 million and 800,000 respectively, cater to the younger end of the spectrum.

In each of the magazines, cover lines offer girls "Model hair: how to get it," "Boy magnet beauty," "Your looks: what they say about you," and "Mega makeovers: go from so-so to super sexy." Their image of the ideal girl is evidenced by the cover models: white, usually blond, and invariable skinny.

When I asked why this is, Caroline Miller, editor in chief of Seventeen, explained, "There's a traditional expectation that African Americans don't sell magazines." Seventeen has recently tested this proposition (which, by

the way, fails to address the invisibility of Asian and Native American models) by featuring pop star Brandy on its April cover and another African American model on October's cover.

October sold just as well as the typical white model cover, while the Brandy cover was possibly Seventeen's best selling April issue ever. Despite Seventeen's best selling April issue ever, well intentioned editors at other magazines like Teen and Sassy compromised by featuring some white-looking black model in a month that typically has the worst sales. Meanwhile, YM would probably be satisfied with a different shot of Drew Barrymore each month. In the wake of Sassy's transmogrification from bold, feminist teen mag into dumbed down, superficial teen rag, Seventeen, under Miller, has taken up the Sassy mantle with smart stories about interracial dating, student activists, and African American girls body image. YM, on the other hand, offers nothing more than bullshit and bad advice, and Teen is not much better. The new Sassy lacks much of the brains, courage, and wit of the old Sassy; something that its editors, tragically, see as a good thing.

Just what are the messages in the teen magazines? A series of catch 22s -ugliness is next to nothingness and a girl with insufficient interest in boys is referred to as a "deserted island," yet one who is too sexy is also in trouble. For instance, April 1995 Sassy warns girls to watch who they flirt with because men cannot

distinguish between harmless flirting and full on pass. According to Sassy, while a girl is flirting, "there's always a chance[men are] wondering what you look like without your cloth on."

This mentality is used to justify the behavior of grown men who "get a little carried away sometimes" and harass, insult, and assault young women. A girl who bears the responsibility of attracting every "hottie" on the beach, but if one of them jumps her, well then, it sucks to be her. Using Sassy's logic, that girl should have known she was dealing with a potential psychopath. YM echoes this sentiment in the July 1995 episode of "Love Crisis," a column in which Editor in Chief Sally Lee solves "agonizing love problems." A girl reveals that she was invited by her boyfriend to a party that turned out to be just him and his two male friends. They got her really drunk and she "ended up .. having sex with all of them!" She writes, "I feel so dirty... How could I have been so stupid?" The letter is signed "Mortified." YM apparently wonders the same thing: a caption on the page with her letter reads "Wake up and face the facts:you made a pretty big mistake." Lee then chastises the girl for underage drinking and not asserting herself.

Even if the girl has not actually been gang raped, Lee's complete disregard for a girl who was tricked and humiliated by her boyfriend and his friends is unforgivable.

YM shamelessly promotes boy catching tactics with articles like “the ultimate get a guy guide,” then acts surprised, even judgmental, when the tricks actually worked. Girls are bombarded with messages about the thrill of catching boys. So why is it so shocking when a girl's pursuit includes a little creative compromise, like forgiving her boyfriend for lying about the party, drinking when he tells her to rink, and being too drunk to care when he and his friends fuck her? YM shows girls 100 asinine ways to be super sexy and then provides them with no follow up skills, self-defense, or self esteem as if ignorance will keep them from going all the way. If YM ever changes its name again, I suggest Dicktease.

Likewise, when it comes to body image, teen magazines send a convoluted message. Girls are encouraged to love their bodies, no matter what they look like, by magazines with fashion spreads featuring only stick thin, flawless faced white models in expensive outfits. Granted, there is that one light skinned black girl in every fashion layout. But she's just as thin as the white girls standing next to her, and that white girl is always there like a chaperone. Like it's the white girl's responsibility to keep the black girl in line, make sure she doesn't mingle with the other black folks, start a riot or something. The black model doesn't have any black girlfriends; she's the lucky if she gets a similarly non threatening black boyfriend for the prom.

Maybe they think if they surround her with enough white people no one will even notice she's black. The thin

factor is equally dismaying. While the old Sassy strictly enforced a no-diet policy, forbidding publication of any and all diet advice, the new Sassy eats it up. Catherine Ettlinger, until recently the editorial director of the new Sassy, rejects the connection between articles offering diet tips and girls' obsession with thinness: “We present them with options. “If you want to eat more low fat stuff, here's some information; if you don't fine.”

If it were that simple, girls would not be getting sick. In a culture that all but demands that a woman weigh no more than 120 pounds, girls do not want more diet advises. Girls do not need more low fat options, nor do they need to learn how to shed or hide “excess fat.” Similarly, when Teen, YM, and Seventeen take a turn on the self love/body- pride rip, they tend to fall flat on their faces.

Photos that accompany the stories typically depict a model-who isn't the least bit fat. Readers are supposed to empathize with girls who weigh 125 pounds but who are afraid to put on a bathing suit, exposing what they perceive to be huge thighs and bulging stomachs. Girls are reminded that because of their “low self-esteem”, they imagine their bodies to be much larger than they actually are. So, if they can get over that self-esteem thing and realize that they are not fat, they have nothing to worry about. While body hatred of this type is epidemic, presenting body image as being about thin girls who think they're fat does nothing to undermine the

essential prejudice against fatness, especially fat women. Is a fat girl beautiful? Should she worry? If she relies on these magazines for affirmation of her self-worth, yes, she should. And so should we. Teen magazines' glorification of boy focused, looks based, prom obsessed idiocy reinforces every negative stereotype that has ever been used to justify-and ensure-women's second class status. But as a woman with very clear memories of high school, I understand the trauma associated with fitting in and finding love. I was not prepared for a feminist revolution at 16; I could barely deal with what the humidity did to my hair.

I wanted to find out what girls think about teen magazines nowadays, so I staged an informal survey with a group of teenagers and showed them issues of Teen, Sassy, Seventeen, and YM. Some girls criticized the magazines for being too white, too into skinny, and too superficial, but readily admitted to delighting in them anyway.

Kate Stroup from Philadelphia subscribes to Seventeen, as well as to various "adult" fashion  
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magazines. "I like the ads," she says. Stroup and her friends can spend hours looking at the pictures, talking about the articles, "even talking about how bad it is." She explains, "It gives us something to bond over."

Girls looking for something easy and entertaining are sure to find it within the pages of teen magazines. Just as I lapped up celebrity gossip

while researching this story, the girls I spoke with see no harm in learning a stupid hair trick.

Some girls read them for tips on navigating the social scene and dealing with relationships.

"Sometimes I like to read about what guys say, not saying that I would actually follow their advice," says Kenya Hooks of Memphis. But Roshanda Betts from Dallas no longer reads teen magazines. "I can't relate to them and I don't really think that they are made for me." She says, referring to the unrealistic size requirements for girls, racist definitions, of beauty, and what she sees as the magazines' self-contradictions. "They have articles talking about, "You should love yourself for who you are, and then they have the seven day diet."

The girls all like Seventeen's "School Zone," which each month features six pages of photos and quotes from different high school and which, according to Betts, "shows the spectrum of what's really happening." It's the only place in any of the magazines where kids from various racial and ethnic backgrounds, with "imperfect" shapes and "flawed" complexions, are portrayed in all their splendor. "School Zone" puts the rest of the images in the magazine to shame merely by providing a glimpse of truth.

In the articles, reality often comes in the form of real life stories injected into each magazine, it seems, to scare the hell out of the girl reading it. We can choose from "one girl's battle with depression," another's physically abusive relationship, the story of



a woman who sank to 55 pounds, a girl who was “raped, shot, and left for dead,” and many more. Without some analysis or a context in which to place these stories(why did she starve herself? How can we avert these tragedies?) they are nothing more than tales of tabloid horror.

Several months' worth of Teen, Seventeen, YM, and Sassy left me with a blur of contradictory messages about how to navigate life as an adolescent girl. The sum of it is this: be pretty, but not so pretty that you intimidate boys, threaten other girls, or attract inappropriate suitors, such as teachers, bosses, fathers, and rapists; be smart, but not so smart that you intimidate boys or that, god forbid, you miss the prom to study for finals; be athletic, but not so athletic that you intimidate boys or lead people to believe that you are aggressive, asexual, or (gasp!) a lesbian or bisexual; be happy with yourself, but not if you're fat, ugly, poor, gay, disabled, antisocial, or can't at least pass as white.

The creators of teen magazines claim to reflect the reality of girls' lives; they say that they are giving the girls what the girls say they want, and the thing is in a lot of ways, they are. But filling girls full of fluff and garbage-under the pretense that this is their reality is patronizing, cowardly, and just plain wrong. Magazines that pride themselves on teaching girls beauty tips to “hide what they hate” ought to stop reflecting a reality marred by

double standard and racist ignorance and start changing it.

The biggest challenge for me while writing this piece and revisiting the ghosts of my teendom was to admit that I like this stuff-stories about boys, fashion, celebrity gossip too. But I still maintain that you can give girls “what they want” and leave out the dangerous messages. I understand the tremendous pressures that editors deal with from parents and advertisers, but I still want articles about lesbian and bisexual youth that aren't in the problems pages, and some cultural analysis behind even the celebrity stories.

## *Forth Need*

### *Self-esteem needs*

When we talk about self-esteem needs, this includes a very large range of subjects that most people would consider separate. People with too much self-esteem or pride would also be considered as having self-esteem needs. They would generally be diagnosed as acting to hind their actual inner insecurity. When a person has their self-esteem needs filled, they won't have too high or too low of self-esteem. They would be simply comfortable with who they are and what they are doing. There would be no need to buy expensive cars, big houses, or have a beautiful wife.

Americans are definitely the primary victims for low self-esteem. With TV and magazines portraying beautiful men and women, people are brainwashed to believe that is the norm. Many young women falling into the premise that being beautiful is the way to get whatever they want in life. This often leads bulimia and anorexia among women. An extremely unhealthy and dangerous way of eating.

Besides physical attributes, there are many young women lives under abusive parents, abusive boyfriends, which infringe upon their safety needs. Without fulfilling the basic safety needs, it is very difficult for young women to gain self-esteem.

Ironically, women having these need also have tendencies of being gold diggers. Because they have a self-esteem issue, they use money to replace that need for reassurance. This type of gold digger is very different from the previous one we have mentioned. In the previous case where the physiological needs took precedence, the women were forced due to economical problems. In this case, the women already has her physiological needs met, she just need the nice cars and the big houses to satisfy her own insecurity.

On the flip side, women with self-esteem needs also have a tendency of becoming very successful. They are driven by the need of fame and money. They are driven because they feel like they need to prove their worth.

Depending on the degree which this need controls the women. They might become workaholics that often neglect their love ones.

It is important at this point to clarify the previous statement. Because women that has reached self-actualization also have high tendency of becoming successful, this concept could be easily misconstrued. The big difference between the two is the underlying purpose of for success. Women with self-esteem need work hard to prove their worth. Their success is only a tool to improve or hide their self-esteem. Women that

have reached self-actualization work because they have passion for the specific field.

The writing from the previous section also depicted many aspects of how a women would act due to a low self-esteem. They spent the majority of the time worrying about superficial needs. Unfortunately, this low self-esteem pandemic is sweeping across America due to the current pop culture. Women are being raised to learn how to be sexy, attractive, with the best looking boyfriends. The movies and the magazines correlates having “all that” with happiness.

The following two writings present women gold diggers from different perspectives. The first essay is a woman’s view on gold diggers. The second writing came from a popular song sang by Madonna during the eighties.

### **The Gold Digger, Revised**

This version has a whole new rationale for chasing men with money.

By [Amy Sohn](#)

I have never quite understood women who marry for money, because the price they pay seems to be painfully high. You sell yourself for a lifestyle and you take the lumps that come with it—a spouse you don’t love, a vapid

social world, and children who may be seriously challenged in the values department. But despite all that, there are thousands of women in this city who still believe money can buy happiness, and they are doing everything they can to find rich men. They don’t see themselves as shallow or materialistic, but focused. And what’s surprising is that they are not working-class girls scrimping by, but professional, high-achieving women who do fine on their own. No matter how successful they may be, they want to quit to raise kids and send them to good schools, and they need a million-a-year guy to do it. Catherine, a 33-year-old management consultant who makes more than \$100,000 a year and owns her Gramercy-neighborhood apartment, says she’s looking for an equal who is more than a sugar daddy. “I come to the table with a full plate, so why wouldn’t I expect the same from my mate? I’m from an affluent background, I’m used to certain things, and I’d like to have the same life my mother had: Get married, stay at home, have some help, and care for the children.” Catherine insists that it’s not only money that matters to her, but common interests. “I have my M.B.A., and I want someone with a graduate degree as well, used to working the crazy hours that I work, who likes to talk about finances, the market, and the economy.” She’s done online dating and knows how to weed out the wrong types. “If a guy writes that he’s an indie-film writer, I usually don’t respond, which is pretty shitty of me, and I admit it.”

To find appropriate men, she goes to social events at places like the Athletic Club, the Union Club, and the

Ivy Club. Since many are for charity, there are suggested donations, which filters out the wrong types. "It's always good when they have to spend more than just the cost of alcohol," figures Catherine. She'd like a husband who makes a million or more, but "if I meet a guy who's making even \$200K a year, we're okay—if he's intelligent, has a good job and upward mobility."

For some, money-chasing is a later-life shift, a conscious choice to pursue a different class of people than they did before. Jean, 39, a sales executive, made a rather drastic shift a few months ago, when, after dating women for fifteen years, she began to date men. Rich men. "There's something really sexy about a man who knows he's powerful in the boardroom. I don't like a softie. It's an issue of power. I'm not a pushover myself, and I don't want to be pushing someone else around."

As soon as she began dating men, she made a conscious choice not to pursue indie types. She hadn't dated women with money, and didn't want to make the same mistake again. "As soon as I started dating men, money was an issue for me," Jean says. "Not because I want to have somebody foot the bill, but because I didn't want to have to be the one who paid every time we went out. And not once has a guy assumed I would pay for my own drink or dinner." She says it wondrously, like she still can't get over it.

For women like Catherine and Jean, the ultimate question will be whether they pursue rich to the exclusion of nice or decent. Jean isn't looking for anything serious, while Catherine is now wondering whether she will ever marry. "It never occurred to me that I would do anything

but get married and have a husband to support me, just like my mother," she says. "Now I'm coming to the realization that I could be alone for the rest of my life. And I'm fortunate that I've set myself up to be self-sufficient."

### **Material Girl**

Written by Peter Brown and Robert Rans

Some boys kiss me, some boys hug me  
I think they're O.K.  
If they don't give me proper credit  
I just walk away  
They can beg and they can plead  
But they can't see the light, that's right  
'Cause the boy with the cold hard cash  
Is always Mister Right, 'cause we are  
Living in a material world  
And I am a material girl  
You know that we are living in a material world  
And I am a material girl  
Some boys romance, some boys slow dance  
That's all right with me  
If they can't raise my interest then I  
Have to let them be  
Some boys try and some boys lie but  
I don't let them play

Only boys who save their pennies  
Make my rainy day, 'cause they are  
Living in a material world  
And I am a material girl  
You know that we are living in a material world  
And I am a material girl  
Living in a material world (material)  
Living in a material world  
Living in a material world (material)  
Living in a material world  
Boys may come and boys may go  
And that's all right you see  
Experience has made me rich  
And now they're after me, 'cause everybody's  
Living in a material world  
And I am a material girl  
You know that we are living in a material world  
And I am a material girl  
A material, a material, a material, a material world  
Living in a material world (material)  
Living in a material world

### **Other problems with low self-esteem**

Besides being materialistic, women having self-esteem issues can also result in a different trend. They don't feel like that they deserve the right man so they push them away. The following paper will explain how

self-esteem is related to picking the wrong men all the time.

By Chieh Wu  
12/4/2003

### **Why some women always seem to attract bad men?**

To the chagrin of many feminists, I must say that men are not always the cause of suffering for women. But rather often it is women's personal immaturity and low self-esteem attracts the problems. Now, please don't get me wrong, because this essay is not about women bashing. I personally have a high regard for women and how much more they have to go through than us men. This essay is simply rather a discussion of why some women always seem to end up with the wrong guy.

The answer is actually pretty simple, they have a low self-esteem and they don't think they deserve the right guy. Let me explain the mechanism. It is all about expectations. Everybody have them and everybody expects to be treated a certain way.

However, when a woman is treated outside of her expectation, this scares her. Women treat others all depends on her personal expectation. If someone treats her nicely, she would reply with equal kindness. But problem arises when someone treats her better than what she expects. Now we are in a different ball game. She is all of the sudden thrown into unfamiliar territory. Doubts and fear fills her mind and she is no longer sure if she could reply with the same kindness. That gives her a lot of pressure, she's afraid that she can't live up to the expectations. She feels that she would need to sacrifice a part of her to maintain a relationship of such. And what if she messed up? This would mean being rejected by the right man. This would mean losing love from the potential love of her life. This would mean all the pain and suffering that she just can't handle. So out of fear, they chose the safe way out, men that won't treat them outside of their expectations.

Plus for a lot of people, the idea that someone would have an undying love for you and yet they have no chance with you could be such an enticing idea for the pride. Little do they realize that it is exactly the fact that they believe in these ideas that confines them in such a world. And for they are confined in these ideals, they permit the same selfish acts upon themselves.

The combination of this fear with excessive pride is even worse. They not only choose the wrong men, they stay with them thinking they could conquer/change them.

They want the wrong men to treat them the right way. It doesn't work that way.

Of course women stay with the wrong man for many other reasons: financial, children, etc. But it all roots itself in the fear that they would be worse off if they make the change. They don't feel that they could do better nor do they feel that they deserve better. All humans are afraid of changes, not just women. This is fear has its biological reasons, but it is complete detrimental in relationships. If fear is the only reason you are staying with someone, isn't that an indication that something is wrong with the relationship?

It is simply a cycle for many women. They meet a guy and things would be great for a while, until she finds the "flaws." But due to her pride she somehow thinks that she could miraculously change her man into the prince charming she always imagines. That puts pressure on the guy and it rarely works. In the end, out of heartbreak or frustration they finally give up on that man and try to move on. Little do they realize that the next man they end up with is actually the same man with a different face, and the cycle repeats.

## Part II

### Advice for women

Women, if you see a lot of these symptoms it is never too late to change. Yes you have made mistakes in the past but who hasn't?

First you will have to accept the idea that things are not working and a change is needed. No one can convince you of this except you. You must personally want to stop the cycle. Second, you need to stop blaming everyone and everything. You must realize that you are responsible for your life and your happiness. You may have been the victim of horrible acts in the past; none of this is any reason to stop you from taking responsibility that's yours. Third, define exactly what is the cause and byproduct of your problems and remove them without any hesitation. If you hesitate, you won't let them go. And finally, concentrate on people/place/and things that make you happy and put all your efforts in develop them. You will one day wake up and be truly happy.

Lastly, you must realize that happiness comes from within you. You can be poor and ugly, and still be happy. Or you can be rich and beautiful and still be miserable and have a low self-esteem. It is not external factors, but the way you interpret them. I hope you find happiness.

## Part III

### Advice for men

Men, if you are currently in a relationship with someone with these problems in the past, you have three choices, good, bad, and crazy. For my advice, a good decision would be to give up a romantic relationship with her because she is simply not mature enough for greater love, and it is not fair to you to just wait until the day she changes. She can't understand it.

A definite bad choice would be staying with her hoping that she would change. You will save yourself a lot of trouble if you give up your own fear and move on.

Now the final crazy choice is what Jesus would do, to give her unconditional love. This is different from staying in a relationship hoping things would change because your final goal is not her but her happiness. You no longer see her as a potential mate, but rather another human being. And you sincerely would give your utmost power to see her truly happy. You must give up your needs, wants and desires. This would become your life style, and you would treat anyone this way. Your pain no longer matters because you would carry the pain of all that surrounds you. You are probably thinking, "the hell with that." All I can say is that it is a fulfilling lifestyle but I do not recommend it unless you are ready to give up all your needs for others.

*The last need*  
*Self-actualization*

In the initial stage of self-actualization women will go through a time of confusion. They often feel that they have accomplished everything they wanted, but somehow something was missing. They will be filled with the feeling of wanting more out of life.

Women that have accomplished self-actualization will no longer be controlled by needs. They are comfortable with who they are, what they are doing and whom they are with. They have a state of mind that transcends most problems that people have

The following writing shows an example of a woman that has satisfied all her basic needs and is looking for more out of life.

The Feminine Mystique: Chapter 1  
**"The Problem that Has No  
Name"**  
**Betty Friedan**

The problem lay buried, unspoken, for many years in the minds of American women. It was a strange stirring, a sense of dissatisfaction, a yearning that women suffered in the middle of the twentieth century in the United States. Each suburban wife struggled with it alone. As she made the beds, shopped for groceries, matched slipcover material, ate peanut butter sandwiches with her children, chauffeured Cub Scouts and Brownies, lay beside her husband at night she was afraid to ask even of herself the silent question "Is this all?"

For over fifteen years there was no word of this yearning in the millions of words written about women, for women, in all the columns, books and articles by experts telling women their role was to seek fulfillment as wives and mothers. Over and over women heard in voices of tradition and of Freudian sophistication that they could desire no greater destiny than to glory in their own femininity. Experts told them how to catch a man and keep him. How to breastfeed children and handle their toilet training. How to cope with sibling rivalry and adolescent rebellion. How to buy a dishwasher, bake bread, cook gourmet snails, and build a swimming pool with their own hands; how to dress, look, and act more feminine and make marriage more exciting; how to keep their husbands from dying young and their sons from growing into delinquents. They were taught to pity the neurotic, unfeminine, unhappy women who wanted to be poets or physicists or presidents. They learned that truly feminine women do not want careers, higher education,



political rights the independence and the opportunities that the old fashioned feminists fought for. Some women, in their forties and fifties, still remembered painfully giving up those dreams, but most of the younger women no longer even thought about them. A thousand expert voices applauded their femininity, their adjustment, their new maturity. All they had to do was devote their lives from earliest girlhood to finding a husband and bearing children.

By the end of the nineteen fifties, the average marriage age of women in America dropped to 20, and was still dropping, into the teens. Fourteen million girls were engaged by 17. The proportion of women attending college in comparison with men dropped from 47 per cent in 1920 to 35 per cent in 1958. A century earlier, women had fought for higher education; now girls went to college to get a husband. By the midfifties, 60 per cent dropped out of college to marry, or because they were afraid too much education would be a marriage bar. Colleges built dormitories for "married students," but the students were almost always the husbands. A new degree was instituted for the wives' Ph.T." (Putting Husband Through).

Then American girls began getting married in high school. And the women's magazines, deploring the unhappy statistics about these young marriages, urged that courses on marriage, and marriage counselors, be installed in the high schools. Girls started going steady at twelve and thirteen, in junior high. Manufacturers put out

brassieres with false bosoms of foam rubber for little girls of ten. And on advertisement for a child's dress, sizes 36x, in the New York Times in the fall of 1960, said: "She Too Can Join the ManTrap Set." By the end of the fifties, the United States birthrate was overtaking India's. The birth control movement, renamed Planned Parenthood, was asked to find a method whereby women who had been advised that a third or fourth baby would be born dead or defective might have it anyhow. Statisticians were especially astounded at the fantastic increase in the number of babies among college women.

Where once they had two children, now they had four, five, six. Women who had once wanted careers were now making careers out of having babies. So rejoiced Life magazine in a 1956 paean to the movement of American women back to the home. In a New York hospital, a woman had a nervous breakdown when she found she could not breastfeed her baby. In other hospitals, women dying of cancer refused a drug which research had proved might save their lives: its side effects were said to be unfeminine. "If I have only one life, let me live it as a blonde," a larger than life sized picture of a pretty, vacuous woman proclaimed from newspaper, magazine, and drugstore ads. And across America, three out of every ten women dyed their hair blonde. They ate a chalk called Metrecal, instead of food, to shrink to the size of the thin young models. Department store buyers reported that American women, since 1939, had become three and four sizes smaller.

"Women are out to fit the clothes, instead of vice versa," one buyer said. Interior decorators were designing kitchens with mosaic murals and original paintings, for kitchens were once again the center of women's lives. Home sewing became a million dollar industry. Many women no longer left their homes, except to shop, chauffeur their children, or attend a social engagement with their husbands. Girls were growing up in America without ever having jobs outside the home. In the late fifties, a sociological phenomenon was suddenly remarked: a third of American women now worked, but most were no longer young and very few were pursuing careers. They were married women who held part time jobs, selling or secretarial, to put their husbands through school, their sons through college, or to help pay the mortgage. Or they were widows supporting families. Fewer and fewer women were entering professional work.

The shortages in the nursing, social work, and teaching professions caused crises in almost every American city. Concerned over the Soviet Union's lead in the space race, scientists noted that America's greatest source of unused brainpower was women. But girls would not study physics: it was "unfeminine." A girl refused a science fellowship at Johns Hopkins to take a job in a real estate office. All she wanted, she said, was what every other American girl wanted to get married, have four children and live in a nice house in a nice suburb.

The suburban housewife she was the dream image of the young American women and the envy, it was said, of women all over the world. The American housewife freed by science and laborsaving appliances from the drudgery, the dangers of childbirth and the illnesses of her grandmother. She was healthy, beautiful, educated, concerned only about her husband, her children, her home. She had found true feminine fulfillment. As a housewife and mother, she was respected as a full and equal partner to man in his world. She was free to choose automobiles, clothes, appliances, supermarkets; she had everything that women ever dreamed of. In the fifteen years after World War II, this mystique of feminine fulfillment became the cherished and self-perpetuating core of contemporary American culture. Millions of women lived their lives in the image of those pretty pictures of the American suburban housewife, kissing their husbands goodbye in front of the picture window, depositing their station wagonsful of children at school, and smiling as they ran the new electric waxer over the spotless kitchen floor. They baked their own bread, sewed their own and their children's clothes, kept their new washing machines and dryers running all day. They changed the sheets on the beds twice a week instead of once, took the rug-hoolag class in adult education, and pitied their poor frustrated mothers, who had dreamed of having a career. Their only dream was to be perfect wives and mothers; their highest ambition to have five children and a beautiful house, their only fight to get and keep their husbands. They had no thought for the unfeminine problems of the world outside the home;

they wanted the men to make the major decisions. They gloried in their role as women, and wrote proudly on the census blank: "Occupation: housewife."

For over fifteen years, the words written for women, and the words women used when they talked to each other, while their husbands sat on the other side of the room and talked shop or politics or septic tanks, were about problems with their children, or how to keep their husbands happy, or improve their children's school, or cook chicken or make slipcovers. Nobody argued whether women were inferior or superior to men; they were simply different. Words like "emancipation" and "career" sounded strange and embarrassing; no one had used them for years. When a Frenchwoman named Simone de Beauvoir wrote a book called *The Second Sex*, an American critic commented that she obviously "didn't know what life was all about," and besides, she was talking about French women. The "woman problem" in America no longer existed. If a woman had a problem in the 1950's and 1960's, she knew that something must be wrong with her marriage, or with herself. Other women were satisfied with their lives, she thought. What kind of a woman was she if she did not feel this mysterious fulfillment waxing the kitchen floor? She was so ashamed to admit her dissatisfaction that she never knew how many other women shared it. If she tried to tell her husband, he didn't understand what she was talking about. She did not really understand it herself. For over fifteen years women in America found it harder to talk about the problem than about sex. Even the psychoanalysts had no name for it. When a woman went

to a psychiatrist for help, as many women did, she would say, "I'm so ashamed," or "I must be hopelessly neurotic." "I don't know what's wrong with women today," a suburban psychiatrist said uneasily. "I only know something is wrong because most of my patients happen to be women. And their problem isn't sexual." Most women with this problem did not go to see a psychoanalyst, however. "There's nothing wrong really," they kept telling themselves, "There isn't any problem." But on an April morning in 1959, I heard a mother of four, having coffee with four other mothers in a suburban development fifteen miles from New York, say in a tone of quiet desperation, "the problem." And the others knew, without words, that she was not talking about a problem with her husband, or her children, or her home. Suddenly they realized they all shared the same problem, the problem that has no name. They began, hesitantly, to talk about it. Later, after they had picked up their children at nursery school and taken them home to nap, two of the women cried, in sheer relief, just to know they were not alone.

Gradually I came to realize that countless women in America shared the problem that has no name. As a magazine writer I often interviewed women about problems with their children, or their marriages, or their houses, or their communities. But after a while I began to recognize the telltale signs of this other problem. I saw the same signs in suburban ranch houses and split-levels on Long Island and in New Jersey and Westchester

County; in colonial houses in a small Massachusetts town; on patios in Memphis; in suburban and city apartments; in living rooms in the Midwest. Sometimes I sensed the problem, not as a reporter, but as a suburban housewife, for during this time I was also bringing up my own three children in Rockland County, New York. I heard echoes of the problem in college dormitories and semiprivate maternity wards, at PTA meetings and luncheons of the League of Women Voters, at suburban cocktail parties, in station wagons waiting for trains, and in snatches of conversation overheard at Schrafft's. The groping words I heard from other women, on quiet afternoons when children were at school or on quiet evenings when husbands worked late, I think I understood first as a woman long before I understood their larger social and psychological implications. Just what was this problem that has no name? What were the words women used when they tried to express it? Sometimes a woman would say "I feel empty somehow . . . incomplete." Or she would say, "I feel as if I don't exist." Sometimes she blotted out the feeling with a tranquilizer. Sometimes she thought the problem was with her husband or her children, or that what she really needed was to redecorate her house, or move to a better neighborhood, or have an affair, or another baby. Sometimes, she went to a doctor with symptoms she could hardly describe: "A tired feeling. . . I get so angry with the children it scares me . . . I feel like crying without any reason." (A Cleveland doctor called it "the housewife's syndrome.") A number of women told me about great bleeding blisters that break out on their

hands and arms. "I call it the house wife's blight" said a family doctor in Pennsylvania. "I see it so often lately in these young women with four, five and six children who bury themselves in their dishpans. But it isn't caused by detergent and it isn't cured by cortisone."

Sometimes a woman would tell me that the feeling gets so strong she runs out of the house and walks through the streets. Or she stays inside her house and cries. Or her children tell her a joke, and she doesn't laugh because she doesn't hear it. I talked to women who had spent years on the analyst's couch, working out their "adjustment to the feminine role, their blocks to fulfillment as a wife and mother." But the desperate tone in these women's voices, and the look in their eyes, was the same as the tone and the look of other women, who were sure they had no problem, even though they did have a strange feeling of desperation. A mother of four who left college at nineteen to get married told me: I've tried everything women are supposed to do hobbies, gardening, pickling, canning, being very social with my neighbors, joining committees, running PTA teas. I can do it all, and I like it, but it doesn't leave you anything to think about any feeling of who you are. I never had any career ambitions. All I wanted was to get married and have four children. I love the kids and Bob and my home. There's no problem you can even put a name to. But I'm desperate. I begin to feel I have no personality. I'm a server of food and putter on of pants and a bed maker, somebody who can be called on when you want something. But who am I?

A twenty-three-year-old mother in blue jeans said: I ask myself why I'm so dissatisfied. I've got my health, fine children, a lovely new home, and enough money. My husband has a real future as an electronics engineer. He doesn't have any of these feelings. He says maybe that I need a vacation, let's go to New York for a weekend. But that isn't it. I always had this idea we should do everything together. I can't sit down and read a book alone. If the children are napping and I have one hour to myself I just walk through the house waiting for them to wake up. I don't make a move until I know where the rest of the crowd is going. It's as if ever since you were a little girl, there's always been somebody or something that will take care of your life: your parents, or college, or falling in love, or having a child, or moving to a new house. Then you wake up one morning and there's nothing to look forward to.

A young wife in a Long Island development said: I seem to sleep so much. I don't know why I should be so tired. This house isn't nearly so hard to clean as the cold water flat we had when I was working. The children are at school all day. It's not the work. I just don't feel alive. In 1960, the problem that has no name burst like a boil through the image of the happy American housewife.

In the television commercials the pretty housewives still beamed over their foaming dishpans and Time's cover story on "The Suburban Wife, an American Phenomenon" protested: "Having too good a time . . . to believe that they should be unhappy." But the actual

unhappiness of the American housewife was suddenly being reported from the New York Times and Newsweek to Good Housekeeping and CBS Television ("The Trapped Housewife"), although almost everybody who talked about it found some superficial reason to dismiss it. It was attributed to incompetent appliance repairmen (New York Times), or the distance children must be chauffeured in the suburbs (Time), or too much PTA (Redbook). Some said it was the old problem education: more and more women had education, which naturally made them unhappy in their role as housewives. "The road from Freud to Frigidaire, from Sophocles to Spock, has turned out to be a bumpy one," reported the New York Times (June 28, 1960). "Many young women certainly not all whose education plunged them into a world of ideas feel stifled in their homes. They find their routine lives out of joint with their training. Like shut-ins, they feel left out. In the last year, the problem of the educated housewife has provided the meat of dozens of speeches made by troubled presidents of women's colleges who maintain, in the face of complaints, that sixteen years of academic training is realistic preparation for wifehood and motherhood." There was much sympathy for the educated housewife. ("Like a twoheaded schizophrenic . . . once she wrote a paper on the Graveyard poets; now she writes notes to the milkman. Once she determined the boiling point of sulphuric acid; now she determines her boiling point with the overdue repairman.... The housewife often is reduced to screams and tears.... No one, it seems, is appreciative, least of all herself, of the kind of person she

becomes in the process of turning from poetess into shrew.")

Home economists suggested more realistic preparation for housewives, such as high school workshops in home appliances. College educators suggested more discussion groups on home management and the family, to prepare women for the adjustment to domestic life. A spate of articles appeared in the mass magazines offering "Fifty-eight Ways to Make Your Marriage More Exciting." No month went by without a new book by a psychiatrist or sexologist offering technical advice on finding greater fulfillment through sex.

A male humorist joked in Harper's Bazaar (July, 1960) that the problem could be solved by taking away woman's right to vote. ("In the pre19th Amendment era, the American woman was placid, sheltered and sure of her role in American society. She left all the political decisions to her husband and he, in turn, left all the family decisions to her. Today a woman has to make both the family and the political decisions, and it's too much for her.")

A number of educators suggested seriously that women no longer be admitted to the four-year colleges and universities: in the growing college crisis, the education which girls could not use as housewives was more urgently needed than ever by boys to do the work of the atomic age. The problem was also dismissed with drastic solutions no one could take seriously,. (A woman

writer proposed in Harper's that women be drafted for compulsory service as nurses' aides and babysitters.) And it was smoothed over with the age old panaceas: "love is their answer," "the only answer is inner help," "the secret of completenesschildren," "a private means of intellectual fulfillment," "to cure this toothache of the spirit the simple formula of handling one's self and one's will over to God." The problem was dismissed by telling the housewife she doesn't realize how lucky she is her own boss, no time clock, no junior executive gunning for her job. What if she isn't happy? Does she think men are happy in this world? Does she really, secretly, still want to be a man? Doesn't she know yet how lucky she is to be a woman?

The problem was also, and finally, dismissed by shrugging that there are NO solutions: this is what being a woman means, and what is wrong with American women that they can't accept their role gracefully? As Newsweek put it (March 7, 1960): She is dissatisfied with a lot that women of other lands can only dream of. Her discontent is deep, pervasive, and impervious to the superficial remedies, which are offered at every hand....

An army of professional explorers has already charted the major sources of trouble.... From the beginning of time, the female cycle has defined and confined woman's role. As Freud was credited with saying: "Anatomy is destiny."

Though no group of women has ever pushed these natural restrictions as far as the American wife, it seems that she still cannot accept them with good grace.... A young mother with a beautiful family, charm, talent and brains is apt to dismiss her role apologetically. "What do I do?" you hear her say. Why nothing. I'm just a housewife." A good education, it seems, has given this paragon among women an understanding of the value of everything except her own worth. . .

And so she must accept the fact that "American women's unhappiness is merely the most recently won of women's rights," and adjust and say with the happy housewife found by Newsweek: "We ought to salute the wonderful freedom we all have and be proud of our lives today. I have had college and I've worked, but being a housewife is the most rewarding and satisfying role.... My mother was never included in my father's business affairs. . . she couldn't get out of the house and away from us children. But I am an equal to my husband; I can go along with him on business trips and to social business affairs."

The alternative offered was a choice that few women would contemplate. In the sympathetic words of the New York Times: "All admit to being deeply frustrated at times by the lack of privacy, the physical burden, the routine of family life, the confinement of it. However, none would give up her home and family if she had the choice to make again." Redbook commented: "Few women would want to thumb their noses at husbands, children

and community and go off on their own. Those who do may be talented individuals, but they rarely are successful women." The year American women's discontent boiled over, it was also reported (Look) that the more than 21,000,000 American women who are single, widowed, or divorced do not cease even after fifty their frenzied, desperate search for a man. And the search begins early for seventy per cent of all American women now marry before they are twenty four. A pretty twenty five year old secretary took thirty five different jobs in six months in the futile hope of finding a husband. Women were moving from one political club to another, taking evening courses in accounting or sailing, learning to play golf or ski, joining a number of churches in succession, going to bars alone, in their ceaseless search for a man.

Of the growing thousands of women currently getting private psychiatric help in the United States, the married ones were reported dissatisfied with their marriages, the unmarried ones suffering from anxiety and, finally, depression. Strangely, a number of psychiatrists stated that, in their experience, unmarried women patients were happier than married ones. So the door of all those pretty suburban houses opened a crack to permit a glimpse of uncounted thousands of American housewives who suffered alone from a problem that suddenly everyone was talking about, and beginning to take for granted, as one of those unreal problems in American life that can never be solved like

the hydrogen bomb. By 1962 the plight of the trapped American housewife had become a national parlor game. Whole issues of magazines, newspaper columns, books learned and frivolous, educational conferences and television panels were devoted to the problem. Even so, most men, and some women, still did not know that this problem was real. But those who had faced it honestly knew that all the superficial remedies, the sympathetic advice, the scolding words and the cheering words were somehow drowning the problem in unreality.

A bitter laugh was beginning to be heard from American women. They were admired, envied, pitied, theorized over until they were sick of it, offered drastic solutions or silly choices that no one could take seriously. They got all kinds of advice from the growing armies of marriage and child guidance counselors, psychotherapists, and armchair psychologists, on how to adjust to their role as housewives. No other road to fulfillment was offered to American women in the middle of the twentieth century. Most adjusted to their role and suffered or ignored the problem that has no name. It can be less painful for a woman, not to hear the strange, dissatisfied voice stirring within her. It is NO longer possible to ignore that voice, to dismiss the desperation of so many American women. This is not what being a woman means, no matter what the experts say. For human suffering there is a reason; perhaps the reason has not been found because the right questions have not

been asked, or pressed far enough. I do not accept the answer that there is no problem because American women have luxuries that women in other times and lands never dreamed of; part of the strange newness of the problem is that it cannot be understood in terms of the age old material problems of man: poverty, sickness, hunger, cold. The women who suffer this problem have a hunger that food cannot fill. It persists in women whose husbands are struggling intern and law clerks, or prosperous doctors and lawyers; in wives of workers and executives who make \$5,000 a year or \$50,000. It is not caused by lack of material advantages; it may not even be felt by women preoccupied with desperate problems of hunger, poverty or illness. And women who think it will be solved by more money, a bigger house, a second car, moving to a better suburb, often discover it gets worse. It is no longer possible today to blame the problem on loss of femininity: to say that education and independence and equality with men have made American women unfeminine.

I have heard so many women try to deny this dissatisfied voice within themselves because it does not fit the pretty picture of femininity the experts have given them. I think, in fact, that this is the first clue to the mystery; the problem cannot be understood in the generally accepted terms by which scientists have studied women, doctors have treated them, counselors have advised them, and writers have written about them. Women who suffer this problem, in whom this voice is stirring, have lived their whole lives in the pursuit of



feminine fulfillment. They are not career women (although career women may have other problems); they are women whose greatest ambition has been marriage and children. For the oldest of these women, these daughters of the American middle class, no other dream was possible. The ones in their forties and fifties who once had other dreams gave them up and threw themselves joyously into life as housewives. For the youngest, the new wives and mothers, this was the only dream. They are the ones who quit high school and college to marry, or marked time in some job in which they had no real interest until they married. These women are very "feminine" in the usual sense, and yet they still suffer the problem.

Are the women who finished college, the women who once had dreams beyond housewifery, the ones who suffer the most? According to the experts they are, but listen to these four women: My days are all busy, and dull, too. All I ever do is mess around. I get up at eight I make breakfast, so I do the dishes, have lunch, do some more dishes, and some laundry and cleaning in the afternoon. Then it's supper dishes and I get to sit down a few minutes, before the children have to be sent to bed. .

. That's all there is to my day. It's just like any other wife's day. Humdrum. The biggest time, I am chasing kids. Ye Gods, what do I do with my time? Well, I get up at six. I get my son dressed and then give him breakfast. After that I wash dishes and bathe and feed the baby.

Then I get lunch and while the children nap, I sew or mend or iron and do all the other things I can't get done before noon. Then I cook supper for the family and my husband watches TV while I do the dishes. After I get the children to bed, I set my hair and then I go to bed.

The problem is always being the children's mommy, or the minister's wife and never being myself. A film made of any typical morning in my house would look like an old Marx Brothers' comedy. I wash the dishes, rush the older children off to school, dash out in the yard to cultivate the chrysanthemums, run back in to make a phone call about a committee meeting, help the youngest child build a blockhouse, spend fifteen minutes skimming the newspapers so I can be well informed, then scamper down to the washing machines where my thrice weekly laundry includes enough clothes to keep a primitive village going for an entire year. By noon I'm ready for a padded cell. Very little of what I've done has been really necessary or important. Outside pressures lash me through the day. Yet I look upon myself as one of the more relaxed housewives in the neighborhood.

Many of my friends are even more frantic In the past sixty years we have come full circle and the American housewife is once again trapped in a squirrel cage. If the cage is now a modern plateglass -and broadloom ranch house or a convenient modern apartment, the situation is no less painful than when her grandmother sat over an embroidery hoop in her

giltendplush parlor and muttered angrily about women's rights.

The first two women never went to college. They live in developments in Levittown, New Jersey, and Tacoma, Washington, and were interviewed by a team of sociologists studying workingmen's wives. The third, a minister's wife, wrote on the fifteenth reunion questionnaire of her college that she never had any career ambitions, but wishes now she had. The fourth, who has a Ph.D. in anthropology, is today a Nebraska housewife with three children.. Their words seem to indicate that housewives of all educational levels suffer the same feeling of desperation.

The fact is that NO one today is muttering angrily about "women's rights," even though more and more women have gone to college. In a recent study of all the classes that have graduated from Barnard College, a significant minority of earlier graduates blamed their education for making them want "rights," later classes blamed their education for giving them career dreams. But recent graduates blamed the college for making them feel it was not enough simply to be a housewife and mother; they did not want to feel guilty if they did not read books or take part in community activities. But if education is not the cause of the problem, the fact that education somehow festers in these women may be a clue.

If the secret of feminine fulfillment is having children, never have many women, with the freedom to choose, had so many children in so few years, so willingly. If the answer is love, never have women marched for love with such determination. And yet there is a growing suspicion that the problem may not be sexual, though it must somehow relate to sex.

I have heard from many doctors evidence of new sexual problems between man and wife sexual hunger in wives so that their husbands cannot satisfy it. "We have made women a sex attire," said a psychiatrist at the Margaret Sanger marriage counseling clinic. "She has no identity except as a wife and mother. She doesn't know who she is herself. She waits all day for her husband to come home at night to make her feel alive. And now it is the husband who is interested. It is terrible for the women, to lie there, night after night, tiny for her husband to make her feel alive." Why is there such a market for books and articles offering sexual advice? The kind of sexual orgasm which Kinsey found in statistical plenitude in the recent generations of American women does not seem to make this problem go away.

On the contrary, new neuroses are being seen among women and problems as yet unnamed as neuroses which Freud and his followers did not predict, with physical symptoms, anxieties, and defense mechanisms equal to those caused by sexual repression.

And strange new problems are being reported in the growing generations of children whose mothers were always there, driving them around, helping them with their homework an inability to endure pain or discipline or pursue any self sustained goal of any sort, a devastating boredom with life. Educators are increasingly uneasy about the dependence, the lack of self reliance, of the boys and girls who are entering college today. "We fight a continual battle to make our students assume manhood," said a Columbia dean.

A White House conference was held on the physical and muscular deterioration of American children: were they being over nurtured? Sociologists noted the astounding organization of suburban children's lives: the lessons, parties, entertainment, play and study groups organized for them. A suburban housewife in Portland, Oregon, wondered why the children "need" Brownies and Boy Scouts out here. "This is not the slums.

The kids out here have the great outdoors. I think people are so bored. they organize the children, and then try to hook every one else on it. And the poor kids have no time left just to lie on their beds and daydream."

Can the problem that has no name be somehow related to the domestic routine of the housewife? When a woman tries to put the problem into words, she often merely describes the daily life she leads. What is there in this recital of comfortable domestic detail that could possibly cause such a feeling of desperation? Is she

trapped simply by the enormous demands of her role as modern housewife: wife, mistress, mother, nurse, consumer, cook, chauffeur, expert on interior decoration child care, appliance repair, furniture refinishing, nutrition, and education? Her day is fragmented as she rushes from dishwasher to washing machine to telephone to dryer to station wagon to supermarket, and delivers Johnny to the Little League field, takes Janey to dancing class, gets the lawnmower fixed and meets the 6:45. She can never spend more than 15 minutes on any one thing; she has no time to read books, only magazines; even if she had time, she has lost the power to concentrate. At the end of the day, she is so terribly tired that sometimes her husband has to take over and put the children to bed.

Thus terrible tiredness took so many women to doctors in the 1950's that one decided to investigate it. He found, surprisingly, that his patients suffering from "housewife's fatigue" slept more than an adult needed to sleep -as much as ten hours a day and that the actual energy they expended on housework did not tax their capacity. The real problem must be something else, he decided perhaps boredom. Some doctors told their women patients they must get out of the house for a day, treat themselves to a movie in town. Others prescribed tranquilizers. Many suburban housewives were taking tranquilizers like cough drops. You wake up in the morning, and you feel as if there's no point in going on another day like this. So you take a tranquilizer because it makes you not care so much that it's pointless."

It is easy to see the concrete details that trap the suburban housewife, the continual demands on her time. But the chains that bind her in her trap are chains in her own mind and spirit. They are chains made up of mistaken ideas and misinterpreted facts, of incomplete truths and unreal choices. They are not easily seen and not easily shaken off.

How can any woman see the whole truth within the bounds of her own life? How can she believe that voice inside herself, when it denies the conventional, accepted truths by which she has been living? And yet the women I have talked to, who are finally listening to that inner voice, seem in some incredible way to be groping through to a truth that has defied the experts. I think the experts in a great many fields have been holding pieces of that truth under their microscopes for a long time without realizing it. I found pieces of it in certain new research and theoretical developments in psychological, social and biological science whose implications for women seem never to have been examined. I found many clues by talking to suburban doctors, gynecologists, obstetricians, child guidance clinicians, pediatricians, high school guidance counselors, college professors, marriage counselors, psychiatrists and ministers questioning them not on their theories, but on their actual experience in treating American women. I became aware of a growing body of evidence, much of which has not been reported publicly because it does not fit current modes of thought about women evidence which throws into question the

standards of feminine normality, feminine adjustment, feminine fulfillment, and feminine maturity by which most women are still trying to live.

I began to see in a strange new light the American return to early marriage and the large families that are causing the population explosion; the recent movement to natural childbirth and breastfeeding; suburban conformity, and the new neuroses, character pathologies and sexual problems being reported by the doctors. I began to see new dimensions to old problems that have long been taken for granted among women: menstrual difficulties, sexual frigidity, promiscuity, pregnancy fears, childbirth depression, the high incidence of emotional breakdown and suicide among women in their twenties and thirties, the menopause crises, the so called passivity and immaturity of American men, the discrepancy between women's tested intellectual abilities in childhood and their adult achievement, the changing incidence of adult sexual orgasm in American women, and persistent problems in psychotherapy and in women's education.

If I am right, the problem that has no name stirring in the minds of so many American women today is not a matter of loss of femininity or too much education, or the demands of domesticity. It is far more important than anyone recognizes. It is the key to these other new and old problems which have been torturing women and their husbands and children, and puzzling their doctors and educators for years. It may well be the key to our future

as a nation and a culture. We can no longer ignore that voice within women that says: "I want something more than my husband and my children and my home."

## NOTES

1. See the Seventy-fifth Anniversary Issue of *Good Housekeeping*, May, 1960, "The Gift of Self," a symposium by Margaret Mead, Jessamyn West, et al.
2. Lee Rainwater, Richard P. Coleman, and Gerald Handel, *Workingman's Wife*, New York, 1959.
3. Betty Friedan, "If One Generation Can Ever Tell Another," *Smith Alumnae Quarterly*, Northampton, Mass., Winter, 1961. I first became aware of "the problem that has no name" and its possible relationship to what I finally called "the feminine mystique" in 1957, when I prepared an intensive questionnaire and conducted a survey of my own Smith College classmates fifteen years after graduation. This questionnaire was later used by alumnae classes of Radcliffe and other women's colleges with similar results.
4. Jhan and June Robbins, "Why Young Mothers Feel Trapped," *Redbook*, September, 1960.
5. Marian Freda Poverman, "Alumnae on Parade," *Barnard Alumnae Magazine*, July, 1957.

## Why are women so complicated for men?

To start off this section, I just have to start with this story. The confusion between men and women dated all the way back to the days of Adam.

This excerpt is from the *Lost Book of Lilith*. Men misunderstanding women dated all the way back to the creation of Adam and Lilith. Depending on your background you might be wondering who Lilith was. Wasn't it Adam and Eve you might ask. Lilith is actually a mythical figure that existed as the first woman before Eve. Lilith was the rebellious one that the bible left out while Eve was the good girl. There's been an on going debate over the existence of Lilith. Although the controversy is outside the scope of this paper, the story itself is still a note worthy example of the misunderstanding between men and women even today.

## The Lost Book of Lilith

Rachel S. Havrelock

Perhaps it is a seedy story I tell, one that will shock you. Often the people with the loftiest thoughts have formed them in shadows. Descendants, however, like to think of their ancestors as clean, so some things are left out of history. Should I dispel the myth? Come out from my guises and admit that creation is not as easy as you would believe? Are you prepared to entertain more than the idea of one-man and one woman?

My life began in a garden. Not a tended one with flowers in neat rows, but a dynamic wilderness where earth was still struggling to pull itself away from water. The plants were various, but alike in their newness. We came into being in the same instant, made from the same fire and air. When we first turned to regard each other, his feet were planted in soil and mine in water. We stood close, but still the boundary between the elements was clear. We stayed so long gazing at one another that our eyes did what language later would. He was spectacular to behold: the expansive flat chest, sharp green eyes, dark skin. Looking at him contained elements of looking at a reflection, but I knew that he was different from me. My first moment of being was entwined with his first moment of being.

Finally, he said, "I am Adam." "Lilith, I am," I said and stepped out of the water toward him. Adam jumped back. "I am Lilith," I said, standing still and staring at him. "Lilith, I see," he said circling around my body and inspecting me. I turned quickly, placed my hands on his shoulders and walked him backward to the water. When

his feet touched the water, they slipped out from under him and soon he was floating. He looked about himself quizzically and showed all the signs of being uncomfortable. I dove down and began to push myself through the water. "Where are you going?"

Adam called out to me. Out there, I yelled back to him. "Lilith, come back."

I returned although I wasn't finished and went with the earthman back to his land. On the dry part of the island, we continued our explorations. We lay in the pale green of meadows, ate sweet fleshy fruits whose seeds stuck in our teeth, and followed the four rivers in the hope of finding their end. When it seemed that the rivers did not cease, the day unfolded into night. When darkness fell, I felt more at ease in the garden. Great possibility lurked between the shadows of the taller trees. I got up to run into the night and greet what waited for me, but Adam took hold of my hand. "Wait for the lights," he said, his voice causing the night to darken.

He advised patience with such authority that I assumed he saw things, which I did not see. When the tiny lights emerged from the darkness, I beheld motion that seemed beyond my form. So many small lights came out of the blanket of darkness that when the great orb appeared, Adam and I turned to each other and held in one another's warmth with our arms. A rich, wet smell of earth rose up to us. "I have a story to tell you," Adam said, stroking the hair out of my face. "On the fourth day of creation before we came into being, The Creator made two great orbs. The bright, brilliant one is called the sun

and it is male, like me. The other orb is called the moon. She is a woman who changes her mind all the time. In the beginning, the sun and moon were equal and stayed in the sky together all the time, but the moon was jealous of the sun's radiance and began to speak badly of him.

When The Creator heard her words, he hurled her down from her original height. The moon could no longer generate her own light, only reflect that of the sun. She fell into night over which she still reigns. When she fell, tiny threads of light were loosed from her body. These are the stars." I looked at the sky and found that Adam's story was true. The almost circular moon illuminated the night and breathed life into it. She dispersed the blanket of darkness into a play of light and shadow. Hidden aspects of the garden were conjured as she smiled on us with celestial coolness. The stars shone with her example. She was their source. Adam and I slept side by side with his arms draped over me. I felt where his breath began and how it traveled into me. My breath reached out of me and likewise entered him. We lay together, a cycle of breath, until the night orb was replaced by the day one.

I remember that night and the next day as the golden time. I am not sure if time was different then, longer and more fluid, or if my memory has elongated what transpired. When the day orb rose, I opened my eyes directly into his. Our bodies were warm and unified, still whole after the darkness. At that moment, there was nothing beyond the embrace. The garden was inside of

us. The beauty and connection that surrounded us made us up. When we stood, we were embraced by the garden and held together by its morning mist. As we walked, an invisible force bound us.

Exploring the terrain of the garden was a process of self-discovery. The pools interspersed throughout the garden suggested that water was inside me. The trees created a shade which pointed to a shadow within.

Tasting the fruits was tasting Adam and the earth under our feet was the stuff of our bodies. The hum of insects and animals was the rhythm of our thoughts. My sense of being one component of a complex system filled me with security. When I close my eyes, I can easily recall the garden, but the feeling of being inside of it is one that I suspect will not return.

The problems began the next day when Adam began the task of naming things. That morning, he did not lie still gazing at me. He told me that The Creator had commanded him to bring order to the garden through names. I laughed and told Adam that to name things would separate them, impose division. I questioned his creator's intentions. Before, I hadn't been sure, but I now knew that Adam and I came from two separate forces working together. We were different beings with divergent forms and purposes. The Creatrix had never said anything to me about names. I found the idea absurd.

Adam stared at me proposing challenge. "You are woman." The sense that our words could have different intentions excited me.

I felt a new sensation pulse through my body. I stepped back, "I'm Lilith, do you know me?" His green eyes lit up, "I called you woman." We were using words to talk about words, but I knew that what we were really saying had nothing to do with them. The sounds meeting in air were a prelude to our bodies meeting in ways that they had not, as of yet, met. "Your names will not change a thing," I said defiantly and raised one side of my mouth into a smile. Adam's gaze turned from seductive to serious, "I have a job to do. There is a system to create." I looked around me at the low hanging trees and high reaching grasses.

A system was at work all around us, inside of us. "Adam, you are trying to grasp things which cannot be held." He looked at me with fury, "You do not understand. You are woman." Adam walked away and went about his task of naming. It was so apparently foolish to me that I expected him to soon understand the futility of his labor. I went to one of the pools to bathe. As I swam, I searched the waters for what The Creatrix intended for me. I moved through the water as the water moved me on its currents. This surrender and exchange was what the garden expected from me. When I finished swimming, I lay on the shore of the water staring up. My body absorbed the sun and winds of the garden. I thought of how Adam and I could be like the sun and wind wrapping

themselves together to become air. I wanted to feel again the way I had when Adam challenged me. In the deepest hot of the day, Adam approached. When he stood over me, I knew the shadow was his. I was sure that he was all done naming and was ready to swim and lie beside me. "Woman, there you are lying down the way you are supposed to," he said. I opened my eyes and saw the rich tones of his skin gleaming in the sun. The curves of his body appeared rounded and smooth, the embodiment of Eden. "I am lying," I answered him. "You lie down and I will lie on top of you," he said with authority. I was not quick to forget how excited the mutual challenge of the morning had made me. "No, I said, you lie down and I will lie on top of you." I looked up at him and lifted my eyebrows. Adam was angry. "You lie under me and I lie on top. That is the way the system works."

From what I had heard about his system, it was ridiculous. Why did the garden need names and why did who got to be on top and who on the bottom have to be a rule? "Why don't we work together to make the system work?", I suggested. Adam was clearly not playing, I named you, he said as a slate gray color flashed in his green eyes. "I gave you identity and for this, you must lie down." Throughout this conversation, Adam failed to notice that I was already lying down. If he had just gotten on top of me without having to insist that he was doing it, everything would have been fine. "I must not do anything," I said and rose to my feet. The gray in his eyes sharpened, "This is how it's meant to be."



I pitied Adam. In his assertion of dominion, he seemed small and fragmented. He was losing sight of what the garden was. I lowered my voice to a firm whisper, "No lying is going to take place." Adam's face changed. He stared into me as if I had been made only to be conquered.

His arms tensed and no longer appeared to me as the wings, which kept me warm at night. They seemed more final than the rivers, which surrounded the garden. A sense of despair washed over me as I realized that this beautiful man, this earthman and his body could be nothing but my prison. "Lie down," he said. "How can you say that to me?" "That is the way it is, you lie down for me." "I want to be on top", I said defiantly. "You were created to be on the bottom", he answered. The burning started in my stomach and moved through my heart up to my throat. My legs shook with the desire for motion, to be gone suddenly and forever. But, I knew that my legs could not carry me as rapidly or as far as I wanted to go.

That was what he thought of me, the bottom. Not a temporary or sometimes bottom, but a form intended to be forever beneath him. We could never look at each other as we had on the first day. The garden lost all of its beauty. It became a landscape of confinement as I became aware not of the pools and trees, but of the wall which surrounded it. My salvation lay in escape. The need to leave was so complete and absolute that I pulled the words from the abyss within. Adam had begun a war

of language. If he could use words to place me beneath him, then I would use them to disappear. I howled them, the secret words of God, Her Name which echoed through me and filled the garden with its power. The Name of God. Her Name. The Name. "Let me go!" When I brought my head down from the scream, I had sprouted wings. Two sheer, black wings which shimmered in the sun. My body looked altogether different. I turned to Adam, said goodbye, lifted my wings into the air and felt my feet lift off of the ground. The higher I got, the smaller Adam became. Who was on the bottom now?

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for the rest of the story visit:

<http://www.lilithinstitute.com/lostbook.htm>

## **So Why are women so complicated for men?**

Now that we have a better understanding of women's history, let's shift the perspective towards men. So why do men baffle over minds of women. For one

obvious reason, men do not have the same history. Men do not experience the same type of pressure.

Similar to the story of Lilith, men and women simply came from two different worlds. To make the matter worse, most men do not understand or have the time to understand women's history.

Without this understanding, men would not comprehend the premises women use to derive all their actions. Another major reason is that most men lack the ability to put themselves in women's shoe. They try to justify women's mind through men's eyes. Men often use themselves as a reference point to conclude other's emotions.

An adult male friend of mine once had a huge argument with me over the issue of rape. He claimed that he did not understand why rape is so bad since he himself would not mind to be raped by women. Even if it was an unattractive woman, he admitted that he would still find pleasure in such an event. Also he always thought little boys molested by their sexy teachers as very lucky. From his perspective, he convinced himself that women *too* must find pleasure in rape. Women simply don't admit it because it is not socially acceptable.

Even after spending hours explaining to him the psychological trauma, he still has a hard time grasping the different perspective. Like I have mentioned from the previous sections. To understand women, you must first

understand their history. Once the history is understood, you must understand the five needs that every women shares. These need controls what they want and who they are looking for.

### **Some Real life cases**

Now I will present several cases where confusion often occurs between men and women. I will present both parties perspective and derive all that goes through women's mind with the two factors we have discussed so far.

#### **CASE 1:**

The fear of being abused or hurt is obvious. Nobody wants a black eye or gets dumped as soon as you fall in love with someone. Ron Louis in his book "How to succeed with women" provides a perfect example.

"...former lover named Dawn, She is 24 years old, long blond hair, big blue eyes, tall, great legs, a huge chest, and loves to wear seductive clothes. She also loves sex, hot sex for hours. In short, Dawn embodies many men's fantasies. Before dating one of the authors she used to go out and flirt with guys at bars. She told us

about entering a bar and seeing how the men would stop talking and stare at her, drooling like dogs. She said she enjoyed the attention, but she rarely gave out her phone number to or dated any of the men who came onto her in bars. Why? Because she was afraid. She would be attracted to a man and then get afraid of being physically abused or raped by him. After all, she didn't know him; she just met him at the bar.

So she'd stay distant, unattainable by the many men who desired her. Fear of being abused, hurt or raped by men is the biggest concern women have in dating. Dawn and most other women smartly scope out men to make sure the men they date won't physically hurt them. They want to be sure they can trust the men they are attracted to before getting physically vulnerable with them. If you want to have success with women, you must be aware of this most basic female concern. You must deal with the fact that women you meet will be testing you to see if you are "safe," or potentially violent.

We think this concern makes total sense. If we were women we would have the same concerns, and so would you. Put yourself in a woman's position: if you became aware of stories of rape, spousal abuse, torture and murder of women every day in newspapers and on TV, you'd be paranoid, too. Women need to be a bit paranoid because so many men are psycho. It simply isn't worth the risk for a woman to go home with a man who could hurt her....."

## CASE 2:

Any man that has ever tried to pick up a women will have encountered the two types of women I'm about to describe. They call the first type "lead ons" because they lead men on by being open and friendly. But unfortunately friendship is the entire poor guy will ever

get. This type is by far the most frustrating and confusing woman for men.

Again going back to the idea that man uses himself as the reference point of the world. Most men will only accept "**getting to know**" a woman if and only if they are already attracted and expected to gain something out of it. (I said most not all) Therefore a woman willing to spent their time with a guy but not willing to enter a relationship, or *I just want to be friends*, is complete farce and makes no sense. This is also a very defeating feeling since they felt they had read the signs correctly. Now, how do women see this situation.

Let us also go back to what I have mentioned. Making friends and **being accepted** by their peers are both important to women. Notice no where in the previous line involved mentioning of a boyfriend. Boys are important but they are by no means the only reason for women to make friends.

By making friends they expects emotional support and rarely immediate sexual gratification. It is definitely possible that their initial intention was to get to know you better and evolve a relationship out of it but it is also possible that they realized you are a better friend.

Their fear also prevent them from getting too close to quickly because they might come to the conclusion that the guy only wanted sex. The result? The harder the guy pursuit a relationship the more withdrawn women

become. In the end the guy tends to feel cheated, embarrassed and deceived to the final conclusion of stopping any interaction altogether.

### Conclusion: What do women want from men?

From reading this paper, I trust you would agree that women want a lot of things. To make the matter more difficult, what they want changes constantly with their most current need.

To put it in terms of psychology, what women want is a direct manifestation of the five Maslow's needs. The needs are not directly expressed because there are many social and economical norms that individuals must follow. However, each one of the needs will dictate the motivations of women. Any man that can fulfil the needs of a woman will invariably make her fall in love.

To put it in a more every day term. Women want to feel excited, important, taken cared of, safe, needed, sexy, challenged and wanted. All these seem simple enough, but unfortunately each one of the desires comes with a very complicated implication.

It is almost ironic when you realize how similar what men and women wanted. Who doesn't want to feel

important and be accepted? Who doesn't have the fear of rejection? Who doesn't want to be safe?

The only difference is the heritage and the societal standard that sets them apart. While men can freely use their body, women may not. While men can enter a relationship having relative little fear of physical abuse, women cannot. In order for men to understand women, men must give up their self-centered nature and start seeing the world through the eyes of women. The truth is if men were subjected to as much societal pressure as women, they would probably cracked under pressure by now. Hell, I definitely will never wax my leg for any man.

A final word for women:

Dear women

Although I have spent the entire paper explaining how man should fill the needs of women. Men also have needs which women often neglect.

# The Proper Care and Feeding of Husbands

Sue Bohlin

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## Why We Need This Book

Talk show host Dr. Laura Schlessinger has written a new book that is improving thousands of marriages: *The Proper Care and Feeding of Husbands*.<sup>[1]</sup> We need this book because millions of wives either don't know how to love their husbands wisely and well, or they're too self-centered to see it as important. Dr. Laura credits this dismal condition to forty years of feminist philosophy, "with its condemnation of just about everything male as evil, stupid, and oppressive, and the denigration of female and male roles in families."<sup>[2]</sup> While the women's movement certainly had a hand to play in the disintegration of relationships and the family, I believe the core cause is our sinful self-centeredness, just as the Bible says.<sup>[3]</sup>

Which is why we need help, and God instructs older women to train younger women to love their husband and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.<sup>[4]</sup> *The Proper Care and Feeding of Husbands* is a great resource for learning these important values and skills.

God gives us great power as women. Dr. Laura says, "Men are borne of women and spend the rest of their lives yearning for a woman's acceptance and approval. . . . Men admittedly are putty in the hands of a woman they love. Give him direct communication, respect, appreciation, food and good lovin', and he'll do just about anything you wish—foolish or not."<sup>[5]</sup> We'll be looking at these aspects of the proper care and feeding of husbands in this article, starting with a man's need for *direct communication*.

- We can improve on communication by doing it less. God made us verbal creatures, which can frustrate men with the overwhelming amount of our words. Instead of expecting her husband to be a girlfriend (and men make wonderful husbands, but not girlfriends), the wise wife selects for true connecting value, gives the bottom line first, and chooses her timing well.
- Men make terrible mind readers, so be direct. Dropping subtle hints doesn't work with most men, and it doesn't mean a man is insensitive, uncaring, or oblivious.
- Spell out whether you want help and advice, or if you're just venting. ~~God made men~~ to want to be our heroes, so understand you can frustrate him if he can't fix what's hurting you because all you want is someone to listen.
- And finally, take whatever he says at face value. Women tend to overanalyze men when they are just not that complicated.

## Respect

A listener to Dr. Laura's radio show named Edgar wrote, "There are a few things that men want so bad they would do anything for it. I think a good number of men want respect more than love. They like to feel they have some power. I nearly cry when you tell a woman caller to respect her husband. There is so much selfishness in the world—in marriages. Prosperity has allowed women to be so independent, and thus so selfish. I

always feel as though I come last—my feelings come last, my needs come last.”[\[6\]](#)

“A good number of men want respect more than love.” God knew this when He made us. His commands to husbands and wives in Ephesians 5:33 reflects each one’s deepest needs: “Each one of you also must love his wife as he loves himself, and the wife must respect her husband.” Dr. Emerson Eggerichs of [LoveandRespect.com](#) points out that this verse commands a husband to love his wife. Why? She needs love like she needs air to breathe. This same verse commands a wife to respect her husband. Why? He needs respect like he needs air to breathe.[\[7\]](#)

- Respect means treating someone in a way that builds him up and doesn’t tear him down, never denigrating or attacking.[\[8\]](#)
- Respect means always treating the other person with the dignity they deserve as a person made in the image of God.
- Respect means grasping that a man’s needs and wants are every bit as valid and important as a woman’s needs and wants.
- Respect means not venting to others, *especially* the children. One woman wrote to Dr. Laura, “No emotional outlet is worth damaging my husband’s reputation.”[\[9\]](#)

There are three A’s that men long for from their wives: attention, affection, and affirmation. Respect involves paying attention to what they do simply because they’re the ones doing it.

Respect means allowing the other person to be different and do things differently than you. One repentant wife told Dr. Laura, “And in the end, it doesn’t much matter that they eat PBJ sandwiches for breakfast, lunch and dinner for a day or that one tooth brushing gets overlooked or whatever little thing that used to set me off!”[\[10\]](#)

One way to give respect is to give grace instead of resenting the things he does that complicate your life (like leaving drinking glasses in the living room or clothing on a chair). Ask yourself, “Is he *intentionally* doing this to bug me? To make my life difficult? If he were to die tomorrow, what wouldn’t I give to have him back leaving these things out?”

## Appreciation

Ask any woman what she wants, and near the top of her list she’ll tell you, “I want to be acknowledged and appreciated for the things I do.” Well, men want the same thing!

A man named Evan wrote to Dr. Laura: “My wife feels that if she doesn’t remind me again and again, something won’t get done. But the fact is, it makes me feel like her child and that Mommy needs to check up on me. It’s degrading. I want to be admired. I want to be acknowledged for being the breadwinner and making sure that we are all well taken care of. My greatest pleasure is when I feel like her hero. Like her ‘man.’ Not her boy.”[\[11\]](#) It doesn’t matter what a husband’s primary love language is, every man wants to be shown appreciation for who he is and what he does.

I love to suggest to young wives and mothers, “Keep a gratitude journal to help you be on the lookout for the things your husband does that you appreciate. Every night, write down three things you noticed. And then *tell him* the kinds of things that are in your book!”

- Thank him for going to work every morning even when he doesn’t feel like it.
- Thank him for being faithful to you.
- Thank him for loving you.
- Thank him for giving you children—or even desiring to.
- Thank him for taking out the garbage, and changing the oil in your car, and mowing the yard.
- Thank him for bringing home his paycheck and not spending it on gambling or booze or drugs or women.

And then there’s the opposite of appreciation. The universal complaint of men who e-mailed Dr. Laura about her book “was that their wives criticize, complain, nag, rarely compliment or express appreciation, are difficult to satisfy, and basically are not as nice to them as they’d be to a stranger ringing their doorbell at three A.M.!”[\[12\]](#) So allow me to make some suggestions:

- Request, don’t demand. Demanding is rude and disrespectful.
- Don’t nag. If you have to ask more than once, ask as if it were the first time you were making the request.
- Keep your mouth shut about things that don’t matter. Ask yourself, is this the hill you want to die on?

- Don't be controlling—which is micromanaging. Dr. Laura wrote, “When women micromanage, their husbands give up trying to please them, and then the wives complain that their men don't do anything for them.”[\[13\]](#)

Proverbs says, “Kind words are like honey—sweet to the soul and healthy for the body.”[\[14\]](#) (This is truer no place more than in marriage.) Let your words be kind and full of appreciation.

## Support

A man named Roy wrote to Dr. Laura with some good advice for wives: “If you can't accentuate the positive, at least acknowledge it. The world is full of messages to men that there are standards we don't meet. There is always another man who is more handsome, more virile, or more athletic than we are. None of that matters if the most important person in our life looks up to us, accepts us as we are, and loves us even though we aren't perfect. . . . All I know is that the husband who has a wife who supports him and praises him for the positive things he does is the envy of all the other men who have to live with criticism, sarcasm, and constant reminders of their failures.”[\[15\]](#)

Men desperately want and need the support of their wives. This is reflected in what God reveals in His Word when He says, “It is not good for man to be alone. I will make a helper suitable for him.”[\[16\]](#) And through the apostle Paul, God instructs wives to relate to their husbands in a way that meets this need when He says, “Wives, submit to your husbands as to the Lord.”[\[17\]](#)

Submission is basically giving support with a willing, cooperative heart. A wife's submission includes knowing her gifts and strengths, and using them to serve her husband and family.

Service has a bad name, but both husbands and wives are called to serve God first and then each other; husbands are called to sacrificially love and serve their wives with Jesus as their pattern.[\[18\]](#)

So what does support look like?

- Believing in him. Telling him, “You have what it takes.” Being his #1 fan.
- Cultivating a cooperative heart.

- Being generous and openhearted—willing to use your gifts and strengths to help him succeed.
- Understanding the importance of making him look good: never saying anything negative in public.
- Creating a home that's a safe haven from the world.
- Having a warm heart with a positive, cheerful demeanor. Women set the temperature of the home; we are thermostats, not thermometers, of the family. (On the other hand, Proverbs says “A quarrelsome wife is like a constant dripping on a rainy day; restraining her is like restraining the wind or grasping oil with the hand.”[\[19\]](#))
- Being interested in him and his life.
- Showing thoughtfulness. What does he like? Do it.
- And though by no means exhaustive, it also means being a person of faithfulness and integrity. That means keeping your promises and being dependable. As Proverbs 31 puts it, “Her husband has full confidence in her and lacks nothing of value.”[\[20\]](#)

## Good Lovin'

Dr. Laura writes that men need to feel the approval, acceptance and attachment from their women that comes from physical intimacy.[\[21\]](#) For women, emotional intimacy leads to physical intimacy. For men, it's the other way around; physical intimacy is the key to opening their hearts.

A man named Chris writes: “I don't understand why women don't understand that sex is a man's number one need for his wife. It's not just the act and sensation of pleasure, but it's the acceptance by a woman of her man. There's a communion that happens during intercourse that will bond a man to his woman, and he in turn will then begin to give of himself emotionally to her.”[\[22\]](#)

Wives can discover that giving themselves sexually to their husbands with a warm, open-hearted, loving spirit, can be the most effective encouragement to getting their husbands to open up emotionally.

“What attracts men to women is their femininity, and femininity isn't only about appearance, it's also about behaviors. Looking womanly and behaving sweetly and flirtatiously are gifts wives give to their husbands.”

We see this modeled in the Song of Solomon, where the King's bride displays her feminine charms in a holy seduction of her husband, and the way she tells him what she loves about his body.<sup>[23]</sup>

Instead, our culture has things backward; many unmarried girls and women flaunt their bodies with a total lack of modesty or propriety. Once they marry, it's flannel nightgowns, wool socks, and no makeup.

Dr. Laura calls wives to give themselves sexually to their husbands, even when they don't feel like it, as an act of love. It's really no different, she points out, than the fact that they expect their husbands to go to work and earn money to support the family even on days they don't feel like it. She's echoing what God said in 1 Corinthians 7 about husband and wife both fulfilling their marital duty to each other because each one's body belongs not just to themselves but to each other. He also said not to deprive each other for extended periods of time lest we be tempted.

Consider the wisdom of radio listener Herb: "Sex is to a husband what conversation is to a wife. When a wife deprives her husband of sex for days, even weeks on end, it is tantamount to his refusing to talk to her for days, even weeks. Think of it that way, wives, and realize what a deleterious impact enforced sexual abstinence has on a good man who is determined to remain faithful."<sup>[24]</sup>

I can't recommend *The Proper Care and Feeding of Husbands* highly enough. In fact, I gave a copy to my new daughter-in-law! Let me close with one more piece of wisdom from Dr. Laura: "[M]en are simple creatures who come from a woman, are nurtured and brought up by a woman, and yearn for the continued love, admiration and approval of a woman. . . Women need to better appreciate the magnitude of their power and influence over men, and not misuse or abuse it."<sup>[25]</sup> Amen!

## Notes

1. Laura Schlessinger, *The Proper Care and Feeding of Husbands*, New York: HarperCollins, 2004.
2. Schlessinger, 3.
3. Jeremiah 17:9
4. Titus 2:4
5. Schlessinger, xvii.
6. Schlessinger, 1.
7. <http://www.loveandrespect.com/Articles/article.asp?aid=43&cat=1>

8. Schlessinger, 157.
9. Schlessinger, 159.
10. Schlessinger, 158.
11. Schlessinger, 31.
12. Schlessinger, 37-38.
13. Schlessinger, 57.
14. Prov. 16:24
15. Schlessinger, 47-48.
16. Gen. 2:18.
17. Eph. 5:22, 24.
18. Eph. 2:25, 28.
19. Prov. 27:15.
20. Prov. 31:11.
21. Schlessinger, 25.
22. Schlessinger, 129.
23. Song of Solomon 5:10-16
24. Schlessinger, 119.
25. Schlessinger, 10.

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